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ABSTRACT

Purposes of this study were to determine what Navajo and Hopi parents desire of public education on the reservations, to identify significant values of the parents, and to modify and strengthen the school program in a manner consistent with the research findings. Part I, the first of an 8-volume report that is divided into 3 parts, deals with significant research and literature previously done on parental attitudes and values toward education on the Navajo and Hopi reservations. Part I was compiled to provide background information for this study, to serve as a summary to those working in Indian education, and to provide a guide to research literature for those desiring more in-depth information in this area. The document takes the form of a bibliography containing annotations, summaries, or excerpts with each of the approximately 80 citations; the works cited can be obtained from the Northern Arizona University Library, the Museum of Northern Arizona Library, or the Flagstaff Public Library, Flagstaff, Arizona (call numbers are provided with most citations). (LS)

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A STUDY OF PARENTAL ATTITUDES AND VALUES TOWARDS EDUCATION ON THE NAVAJO AND HOPI RESERVATIONS

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PART I

A Summary of the Research Literature

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Southwestern Behavioral Institute
Flagstaff, Arizona

July, 1971

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FOREWARD

Manuelito --

> "My grandchild, the whites have many things which the Navajo have not. But we cannot get them. It is as though the whites were in a grassy canyon and there they have wagons, plows, and plenty of food. We Navajo are up on the dry mesa. We can hear them talking, but we cannot get to them. My grandchild, education is the ladder. Tell our people to take it."[1]

(Manuelito, famous Navajo War Chief, to Chee Dodge, interpreter, two or three days before Manuelito's death in 1893.)

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[1] Underhill, Ruth. Here Come the Navajo! Lawrence, Kansas: Haskell Institute, Department of the Interior, Bureau of Indian Affairs, Branch of Education, 1953. (p. 10).

PREFACE

This volume is the first of a three-part report that deals with significant research and literature previously done on parental attitudes and values towards education on the Navajo and Hopi Reservations. The remaining two volumes deal with specific parental attitudes towards education, and current Navajo, Hopi, and Anglo values.

This first volume was compiled to provide background information for the present study, serve as a summary to those working in Indian education, and provide a guide to research literature for those desiring more in-depth information in this area. All of the original sources cited in this volume can be readily obtained from the Northern Arizona University Library, the Museum of Northern Arizona Library, or the Flagstaff Public Library, Flagstaff, Arizona. From the voluminous literature on public education on the Reservation, the authors have attempted to glean only those references which deal with parental attitudes and values.

Since there were no Reservations and no schools before the last part of the nineteenth century, these notes and quotations concern a hundred-year history of Navajo and Hopi attitudes towards schools. Truly, when one becomes acquainted with Indian-Anglo relations during this time, one may come to feel as Mrs. Josephine Salter of Flagstaff, Arizona, felt when she wrote in 1953, "The Anglo is the Indian's problem!"

In reading the research literature, one is cautioned as to the type and quality of the various studies. Many of these studies are based on individual cases, opinions, and data that is based on biased sampling procedures. Such information is often colorful and adds significantly to our knowledge, but the reader can easily generalize such reports to "Navajo"..."Hopi"...and "Anglo" as if these were characteristics that typified a particular group. Few of these studies are based on reliable, valid data or adequate sampling procedures, and hence, generalizations can be misleading. On the other hand, some of the research is of the highest quality obtainable under the research circumstances existing on the Reservation. This great variation in the quality of the research should be held in mind by the reader.

It seems that approximately every twenty years, there is a resurgence of interest in the American Indian. In 1928, the voluminous Meriam Report, The Problem of Indian Administration, brought changes in education. Research in the 1940's, the Indian Education Research Project of the Committee on Human Development of the University of Chicago and the United States Office of Indian Affairs, produced a wealth of information in tribal monographs and technical analyses of the collected data which were published in the 1940's and 1950's. In the autumn of 1970, reports were in from another series of studies on the American Indian. This report is known as "The Havighurst Report." Research was completed under the leadership of Dr. Robert J. Havighurst.

At this time, the Indian is the subject of much writing, much conversation. Many persons, probably well-intentioned, forget that the Indian has his own ideas and wants to be consulted about what concerns him. From all this search through all this literature, the idea comes through that Indians are individuals. They are human beings who have had and have today, varying attitudes towards education.

> "There are birds of many colors...red, blue, green, yellow...yet all one bird. There are horses of many colors...brown, black, yellow, white...yet all one horse. So cattle; so all living things--animals, flowers, trees. So men; in this land where once were only Indians are now men of every color--white, black, yellow, red...yet all one people."[1]
> (A chief of the Cheyennes and Sioux).

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[1] Lewis Meriam, The Problem of Indian Administration, Baltimore: John Hopkins Press, 1928. p. 353.

Excellent sources of current information on research findings and developments in the education of American Indian children and adults are: American Indian Education, A Selected Bibliography, August 1969 and Supplement No. 1, October 1970. These bibliographies have been compiled by the Educational Resources Information Center, Clearinghouse on Rural Education and Small Schools at New Mexico State University, Las Cruces, New Mexico.

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Mr. Hadley Thomas, Superintendent

Window Rock Public School District, Fort Defiance, Arizona
Mr. George Burns, Superintendent

Conducted by:

Southwestern Behavioral Institute, Flagstaff, Arizona
James E. Biglin, Ed. D., Project Director

For the purposes of:

1. Determining what the parents desire of public education on the Reservations;
2. Identifying the significant values of the parents;
3. Modifying and strengthening the school program in a manner consistent with the research findings.

With the cooperation of:

Research Team:

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George Gieszl, Consultant
Irvy Goossen, Linguist
Charles R. Griffith, Ph. D., Anthropologist
Wade C. Harrison, Ph. D., Instrument Construction
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Julie Miller, Sampling
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Bilingual translators from Northern Arizona University

Interviewers:

Chinle ---	Arthur Allen Annie B. Charley Mary Day Ida Tayah
Ganado ---	Willard Benward Bennie Chee, Sr. Angela Joe Thomas Y. Singer

Kayenta	---	Marilyn Dalton Sally Deschenie Ben Gilmore Imogene Goossen
Keams Canyon	---	Eugene E. Hamilton
Tuba City	---	Floyd Dann Roy Dineh Deal, Sr. Max Hanley Bennie James Frank Jensen Norman J. Sumatzkuku
Window Rock	---	Christine Phillips John Yazzie Tom Yazzie Woody Yazzie

Photographer:

James Harris

A final debt of gratitude is owed to the 534 parents who cooperated in this study, dedicating a considerable amount of time from their busy schedules, in the belief that the education of their children is important, can be improved, and involves the cooperative efforts of the school and the home.

Our cover: Mrs. Nora Singer being interviewed by
Mrs. Marilyn Dalton, Kayenta, Arizona.

PART I

A SUMMARY OF THE RESEARCH LITERATURE

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Allen, T. D. Navahos Have Five Fingers.
Norman: University of Oklahoma Press, 1963.

During the spring and summer of 1955 and 1956, the Allens substituted for the nurse at the Tselani Health Center, where, they discovered, they were to be "all things to all people" and that they were to help the people in any way they could. Navahos Have Five Fingers is a colorful account of this couple's experiences with the Navajo.

When the Allens become friendly with a Navajo boy who is sixteen and does not know how to read, they wonder about the promises of education made in the Treaty of 1868. (page 213). "'Why hadn't we (meaning our government) done what we'd promised?' we asked each other."

"That 'why' set us to asking nosier and nosier questions. It finally brought us to a brilliant conclusion that isn't exactly original. Namely, there are two sides to most arguments. The school argument, on the Navaho Reservation, has been debated for close to a hundred years. And, we discovered one side is fully as responsible as the other for the fact that Billy John got to be sixteen without cracking a book."

(page 228). "The Superintendent of Ganado Mission School asked for a conference with the Tribal Council's Committee on Education. 'Just what do you want in our high school curriculum?' he asked. 'Would you like for us to give more attention to developing vocational skills and practical, every day work abilities?'" "'No, no, no!' the Navahos answered to a man." "We want just what you've been doing, only more so. We want you to prepare our boys and girls for college. Don't waste their time with farm work and work in the shop. Government schools do plenty of that. You teach our boys and girls mathematics and history and science. They must be ready to go to college."

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Arizona State Dept. of Public Instruction. Division of Indian Education. Annual Conference of the Coordinating Council for Research in Indian Education, May 4 and 5, 1961, State House, Phoenix, Arizona.

Research reports given at conference are as follows:

Coombs, L. Madison-Implications of the Achievement Level of Indian Students.

Oliger, Max-Impact of Transition from Bureau to Public School.

Lloyd, Dr. David-Comparison of Indian and non-Indian Achievement in Mesa.

Lynes, 1st Lt. Robert-Results of the Screening and Placement of Indians.

Jeffrey, Ruby-Performance of Indians on the GATB.

Foster, Dr. Gordon-Reactions to Reports.

Parmee, Edward-Social Factors Affecting the Education of the San Carlos Apaches.

Smith, Merrills-Job Skills and Demography of the Salt River Pimas.

Clark, Vivian-Activities and Results of an Education Committee.

Richard, Wilma A.-Present and Projected Labor Market Entrance Requirements.

Douthit, John-Entrance Requirements of the Apprenticeship Programs.

Martin, John C.-Screening Methods and Follow-Up Results in the Administration of a Scholarship Program (Navajo).

Witherspoon, Dr. Y. T.-Research Findings in Utah Concerning Indian Education.

Getty, Dr. Harry-Implications of a Demographical Study of the Papago.

Boyle, Charles-Job Skills and Placement Problems of Indian Applicants.

Cullum, Robert M.-Follow-Up Results of Relocatees.

Swaziek, Victor-Curricular Implications of Relocation Placement.

Hobert, Earl-Vocational Rehabilitation of the Reservation Indian Client.

Beasley, Florence Anne-Follow-Up Results of Navajo Graduates.

Lundeen, Glenn-Follow-Up Results of Indian Students in the Phoenix Area.

Roessel, Dr. Robert-Indian Research Now in Progress or Recently Completed.

Zintz, Dr. Miles V. "The Adjustment of Indian and non-Indian Children in the Public Schools of New Mexico. Univ. of New Mexico. Financed by the Office of Education.

Objectives: To identify and define factors of culture and environmental differences between Indians and non-Indians; To alleviate conflicts which arise because of differences in cultural background; To investigate ways to adjust the school curriculum in light of a child's background and experience, so that the course of study will be meaningful and useful to him; To find ways to increase understanding on the part of parents towards the purposes of the school and the methods the school attempts to achieve its purposes.

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Arizona State Dept. of Public Instruction, Division of Indian Education. Report of Organizational Meeting: Coordinating Council for Research in Indian Education, May 4 and 5, 1960, State House, Phoenix, Arizona.

People from each of the following agencies who were present at the meeting listed problems and research needs of their agency: Arizona Commission of Indian Affairs; Arizona State Employment Service; Bureau of Indian Affairs, Branch of Education; Bureau of Indian Affairs, Branch of Relocation; Arizona State University; University of Arizona; Northern Arizona University; Mission School Educators; State Department of Public Instruction; State Department of Health; Tribal Representatives. At a general meeting, the activities in which the Council should become involved were discussed and listed.

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Arizona State Dept. of Public Instruction, Division of Indian Education. Annual Report to the Bureau of Indian Affairs, 1968-1969, Phoenix, Arizona.

Statistics and distribution of federal funds under the Johnson-O'Malley Act (P. L. 73-167).

Armstrong, R. L. "Comparison of Student Activity Involvement," Journal of American Indian Education 9:10-15, January, 1970.

The findings of this study indicated that a larger proportion of Phoenix Indian School students were involved in student activities than in the public schools studied and that the bulk of the additional involved students were in hobby/recreational activities.

Baker, Margaret K. "Values of Indians
Become Necessary for Understanding."
Delta Kappa Gamma Bulletin, Vol. 36, No. 5,
Fall 1970.

(page 39). "First, what is the definition of value? Value must often be inferred from behavior, especially with primitive people who learn them by transmission from one generation to another. Vogt, in his study of Navajo veterans, defines a value as 'a conception, explicit or implicit, distinctive of any individual or characteristic of a group, of the desirable which influences the selection between available modes, means and ends of actions.'"

Most of her information on the Navajo is from Vogt and Kluckhohn. The Navajo adjusts himself to the demands of nature, must be in harmony with nature, one should work only when one needs to, and personal excellence is more important than wealth. Strong, close family relationships and the importance of each individual and his contribution to the whole -- cooperation instead of competition -- are Navajo values.

These values are in conflict with Anglo-American values and cause Anglo-Americans to misunderstand the Indians. Mrs. Baker asks, "Is there not room on this great continent for two such differing philosophies of life to live together in harmony and sympathy?"

Bayne, Stephen L. "Culture Materials in Schools' Programs for Indian Students," Journal of American Indian Education, 9:1-6, October 1969.

Mr. Bayne, a project assistant at the Far West Laboratory for Educational Research and Development, Berkeley, California, discusses what the inclusion of American Indian culture, history, language and arts in curriculum of schools for Indian children can and cannot accomplish.

He states that the form of the U. S. educational system seriously changes the meaning of materials taught from their meaning in the native culture. In the system, the "job" is a compartment of life experience for which a person receives money to buy necessities and comforts of life. For the Indian, life-maintenance tasks (jobs) are intermeshed with all other aspects of life. In our educational system, the student is treated as an object to be manipulated by the system. The Indian child, in his native education, learns at his own pace and is considered and treated as an independent human being. The kinship community of the Indian, where the child lives with a large, extended family, makes Indians significantly different from other people in the U. S.

Integrating Indian materials in the curriculum will not perpetuate native cultures but may give Indian children self-respect, make teachers more sensitive to peoples' cultural background, may bring parents into the school which could lead to the kind of mutual understanding that would enable parents to reenforce the school's efforts in the home and enable teachers to be more effective in the classroom through a deeper understanding of their Indian pupils.

Bayne, Stephen L. and Judith E. Bayne. "Motivating Navajo Children: Teachers' Views of the Problem and Recommendations for Improvement," Journal of American Indian Education 8:1-10, January 1969.

Many teachers interviewed on the Navajo Reservation felt that the following factors were important in forming the Navajo child's attitudes towards school. They felt that Navajo children's grandparents were antagonistic to schools and that their attitudes were strongly and influentially communicated to young children before they enrolled in school, that parents, with few years of schooling themselves, were not convinced of the value of education for their children, that there exists a complex problem concerning the place of the educated Navajo among his own people (formerly, he was a misfit); that since Navajo acceptable behavior is "quiet, non-assertive competence and social control in Navajo culture is based on shaming, children who receive top grades and are responsive to the teacher's questions as well as children who make gross mistakes in class are ridiculed by their peers (the Baynes' interview data indicates this is not as great a problem as it was ten years ago). Even today, in sports, Navajo children consistently help one another rather than compete. Navajo children give up too easily. They need immediate satisfaction from activity. Both children and parents interpret success or failure in school as a result of the teacher's either liking or disliking a child.

The writers note that many teachers felt that the 3rd grade is a distinct turning point in educational motivation of the Navajo child and many reasons are given for the downward trend and disinterest with school when the child reaches 4th grade. Among reasons given is the fact that by 4th grade, most Navajo children are treated as adults in the hogan, but, in school, they are ordered about and made to conform.

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Bennett, Kay. Kaibah, Recollection of a Navajo Girlhood. Los Angeles: Westernlore Press, 1964.

Kay Bennett has written this true account of her childhood with her family on the Navajo Reservation from 1928 to 1935. Daily life in the hogan, care of the sheep, planting, weaving, attending the ceremonials, moving from the winter hogan to the summer home in the higher mountains, feelings and attitudes of the family members towards each other, towards school teachers, missionaries, and the government, are described. Kaibah, Kay Bennett, also describes her life in the boarding school.

(Chap. IV). Attitudes towards school: "The Visit from the Superintendent." Although Kaibah hit the superintendent on the forehead with an apple he offered and screamed that she didn't want to be taken to "that awful school" where she would be beaten, years later Kaibah really wanted to go to school. At the time of the superintendent's visit, Kaibah's mother, though she had no love for the school and sympathized with the girls, said, "We must not discuss this matter before the children. I know the stories we hear about the school are not true and that the children are well treated, but I must prepare these girls further before sending them. I have a son, who is 14 years of age, in the hills, tending the sheep. When he returns, I shall discuss this matter with him, and perhaps he will agree to go to school in place of my daughter." (page 22)

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Bleeker, Sonia. The Navajo: Herders, Weavers, and Silversmiths. Morrow, 1958.

By telling of a young Navajo boy, his life with his family, his bout with tuberculosis in the hospital at Kayenta, his developing talent as an artist and silversmith, the author has woven into the story the history and customs of the Navajo Tribe.

p. 32: "Certainly a better future awaits my sons than the poverty most of us have had since childhood," one of the neighbors said. "That is why I sent them both off to school. Children who do not know the white man's paper talk and the white man's ways will find it hard to get along when they grow up."

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Boyce, George A. A Primer of Navajo Economic Problems. U. S. Dept. of the Interior, Office of Indian Affairs, Navajo Service, Window Rock, Arizona, 1942.

A series of teaching units on the Navajo designed to be used with Navajo students.

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Brophy, William A. and Aberle, Sophie D., compilers. The Indian, America's Unfinished Business; The Civilization of American Indian Series, Vol. 83. University of Oklahoma Press, 1966.

"In 1953 the 83rd Congress of the United States adopted House Concurrent Resolution 108 setting forth the policy of terminating 'as fast as possible' the special relationship existing between American Indians and the federal government. This reversal of the policy which had been followed for well over a century made highly desirable a fresh, up-to-date appraisal of the status of the Indians. Thus the Commission on the Rights, Liberties, and Responsibilities of the American Indian was established for this purpose by the Fund for the Republic, Inc., in March, 1957."

This book is the result of a thorough investigation of Indian problems. The authors believe that termination should occur only if solutions to problems are found and Indians and people in surrounding communities are made aware and are able to cope with adjustments necessary for termination.

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Bryant, Clara Overstreet. "A Study of a Navajo Boy and Girl as they are Inducted into a Boarding School Situation." Unpublished Master's Thesis, Arizona State College, 1956. 345 pp.

In order to show adjustments, expectancies and conflicts involved in the transition from one culture to another by young Navajo children when they first attend school, Mrs. Bryant, a teacher of beginning students at a government boarding school at Denehotso, Arizona, kept almost daily anecdotal records of behavior of a seven-year-old boy and girl, who both were from non-English speaking homes located in one of the most isolated areas on the Navajo Reservation. These records were kept for eight months from the time the children were first enrolled at the school in September 1953 until the end of April 1954.

A review and summary of the literature on child-rearing practices, daily life, environment, history and culture on the Navajo are given.

ATTITUDES TOWARDS SCHOOL (page 65). "With the expansion of school facilities, every Navajo child who desires an education should have an available school seat by 1960. Several schools on the Reservation lacked their enrollment quota for the school year 1955-56. The parents simply refused to send the children to school."

"In the past, school recruiters would remain at one hogan a half a day pleading to get one child. The parents' response was, 'it is up to him or her'... meaning the child, six to twelve years of age, could determine himself whether or not he wanted to attend school. At the present, more Navajo parents are bringing their children to school or asking permission to send them to school."

"It must not be assumed since more Navajos are wanting their children educated that the Navajos must and want to leave the Reservation due to the basic economic factors that exist on the Reservation. The Navajos have been raised in this cultural setting and it will always remain their way of life for many Navajos. It is a cultural heritage they love. Regardless of where they live, the Navajos anticipate the need for education if they are to live and adjust with white people's influences."

Navajo parents visited the school to find out if their children were content and were learning. If a child ran away from school and arrived at his home, he would not be punished by his parents nor would he have to return to school. Some parents complained that when their children came home for vacation, they would not speak Navajo, did not like the food, were stubborn and more difficult to discipline.

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Cathey, George Wallace. A Pre-School Program for non-English Speaking Navajo Students. Practicum, Northern Arizona University, 1968.

The author describes a functional curriculum for pre-school non-English speaking Navajo children, a building designed to fit the curriculum and the personnel needed to staff the entire program to help the Navajo children adjust and advance in the language arts. He gives a brief history of the Navajo and explains the problems the Navajo have with the dominating culture.

Chapman, Daniel T. "The Great White
Father's Little Red Indian School."
American Heritage, Vol. XXII, No. 1
(December 1970), pp. 48-53.

Lt. Richard Henry Pratt, who believed that... "Cooperation of the Indians could be gained through kindness and sympathy and that Indians could and should be completely assimilated into the white population," opened a school for Indians in November 1879, using the facilities of a former army post at Carlisle, Pa.

p. 102: "Carlisle's Legacy: Another Point of View," a short article written by Elizabeth N. Layne, states that the Carlisle school set a pattern for Indian education down to the present time that has resulted in educational failure for Indians.

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Manuscript
No. 13, 678

Chilcott, John H. "The Acculturation and Assimilation of Public School Culture " by Navajo Dormitory Students, Flagstaff, Arizona. Study conducted under auspices of the Museum of Northern Arizona during the 1962-63 school year. (Mimeographed).

Differences between Anglo and Navajo values are given to provide an empirical basis for validating the assimilation of school culture by Navajo children.

The methodology used the collection of case studies, teacher description of child, observation, interviews, sociograms, California test of personality, emotional response test, follow-up of summer activities, and analysis and description of school environment.

Findings indicate that Navajo children remain impassive in their feelings concerning school. Many children have no clear idea of why they are attending school. When asked whether all Navajo children should go to school, 67 per cent of younger children and 80 per cent of the older children felt they should (ages of children..8-21 years).

Chilcott believed that many parents sent their children to school in Flagstaff primarily for the clothing, food, and shelter which the dormitory provides rather than for education which their children can receive in the public school, and that even though many of the Navajo children felt a commitment to formal education, their participation in formal education did not generate any strong emotional reaction to school life. He noted that dormitory children seemed to come to life when in a group together. He stated that the Indian children did not wish to expose themselves to the chance of being wrong and thus being ashamed. They were not interested in leadership. They performed best scholastically in schools with other minority groups.

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Coombs, L. Madison. "Implications of the Achievement Level of Indian Students." _Annual Conference of the Coordinating Council for Research in Indian Education_, May 4 and 5, 1961. State House, Phoenix, Arizona.

Mr. Coombs, author of _The Indian Child Goes To School_, a Bureau of Indian Affairs document which reports results of a four year study, 1951-1955, of school achievement of pupils in grades 4 through 12, summarized what he considered to be the most significant findings of the study.

As compared to the white children (42%), the Indian children (58%) were lower in achievement. He believes that the greatest reason for this difference in achievement is due to difference in background and learning experiences and that the school should provide these missed learning experiences for the Indian child.

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Crane, Leo. Indians of the Enchanted Desert.
Boston: Little, Brown, and Company, 1926.

This book is a fascinating account of an Indian agent's experiences among the Hopi Indians. Leo Crane came to the Keams Canyon Agency a few years after the "Hostile" faction left Oraibi and moved to Hotevila. His was the task to convince or coerce Youkeoma, chief priest of Hotevila, to allow the Hopi children to attend the school. From 1911 to 1919, Mr. Crane supervised everything from the Snake Dance to collecting children for school. His sketches of tourists, traders, Hopis, and Navajos are delightful commentaries on that time.

As early as 1886, some Hopi leaders realized the importance of education.

(page 210). "In 1886, a petition, signed by twenty Hopi head-men, requested Washington to give them a school, that their children might 'grow up good of heart and pure of breath.'"

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Davis, Ray J. A Proposed Plan for the Re-Organization of School Districts in Apache County. Unpublished thesis, Arizona State College, 1945.

This study is concerned with the possibility of re-organizing the present school districts in Apache County in such a manner that the entire county would form a single district.

NAU
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Dennis, Wayne. The Hopi Child. New York:
John Wiley and Sons, Inc., 1940.

A detailed account of the play practices of Hopi children as observed from the author's dwelling in New Oraibi during the summers of 1937 and 1938, this book shows how the Hopi child is raised to accommodate his culture. The geographic setting, history, culture and child care of the Hopi are described.

On pages 42 and 43, under the title, "Good and Bad Behavior," expectations of Hopi parents for their children attending school are stated:

> "A consideration of the expectations of Hopi parents reveals that the desire to have their child excell all others is not possessed by them, or, if it is, it is not expressed. The child is supposed to do what is right, as is everybody else. He is not urged to be better than all other children. He is not encouraged to outdo his companions, although he may be told that he should do as well as they."
>
> "In spite of the opposition to American schools thirty-five years ago, today many Hotevila parents want their children to go to school and to learn to speak English and to learn some sort of trade. This attitude is a practical one, as it is motivated by the feeling that the Reservation may some day be opened to the white man, as other Reservations have been opened and that the members of the younger generation may have to shift for themselves in a world of white man's ways. There is the further consideration that at the present time a speaking knowledge of English, and the possession of a manual skill, are important in getting an occasional government job or a position in an American city. The behavior of the child in school is therefore judged in terms of these practical standards rather than in terms of grades."

> "Conduct in school is thought to be the teacher's problem, although Hotevila parents prefer that the teacher be strict and make the child behave."

On page 114, in describing dramatic play of the Hopi children, the author writes, "the girl does not know of many non-Hopi roles. Occasionally she plays at being a government nurse, but our informants state that the girl seldom plays at being a school teacher."

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Ditzler, Robert E. The Indian People of Arizona. Vantage Press, 1967.

A chapter is devoted to each of fifteen Arizona Indian tribes. "The Hopi Indian" pages 53-65, and "The Navajo Indian," pages 99-109, describe history, religion, customs and living conditions of the Hopi and Navajo.

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Eggan, Dorothy. "The General Problem
of Hopi Adjustment." Personality in
Nature, Society, and Culture. Edited
by C. Kluckhohn and Henry A. Murray,
New York, Alfred A. Knopf, 1953.
Ch. 16, pp. 276-291.

This paper deals with the seemingly hostile maladjustment of the Hopi. Endless arguments, discord and gossip permiate Hopi personal and inter-tribal relations. It seems to be the Hopi nature to anticipate the worst. Under these conditions, one would think Hopi children are raised by a rigid code. This is not the case. Argumentativeness and gossip may be the result of close village living, frustrating acculturation values, fears of various kinds, the rigorous environment, and suppression of physical aggression.

"In seeming contradiction to the evidence cited, we find that the Hopi are a hospitable people who smile easily and give generously with a quiet dignity. Many exhibit a remarkable degree of reconciliation to white intrusion, some by ignoring white culture as far as possible, believing that theirs is the better though harder road, others by merging parts of it effectively with their own. In fact, from surface indications, one is inclined to envy Hopi peace, and it is entirely possible for a visitor who is not particularly interested in, nor sensitive to, psychological manifestations, to be unaware of their inner turmoil."

"The middle-aged Hopi of today (1943), as children, bore the brunt of an inevitable acculturation impact. They were taught to give warning when a white person started up the mesa, heard endless arguments as to the best methods of placating these powerful intruders, and, if they belonged to 'hostile' rather than 'friendly' families, spent long hours in dark holes where their mothers hid them from policemen who came to take them to boarding schools. In the words of a Hopi:

> 'They have captured our war chiefs, imprisoned or enslaved our ablest men, lied to us without limit and like cruel giants, they have torn our children from their parents to make American citizens of them...but it was understood that we had to put up with them...until Hopi gods saw fit... to deliver us.'"

"It would seem difficult to overestimate the effects of such impressions upon children. Normally, in childhood - Hopi or white - parents and other persons of authority in the culture, are 'gods' of a sort for a period at least. They are inevitably any child's conception of the 'all-powerful,' persons he looks up to, loves, or fears, but in any case he expects them to solve his problems. To find that these persons were themselves helpless in the face of a greater power must have shaken not only childish Hopi faith in their own parents and racial group, but their very foundations of security as well. And when they were finally caught by policemen, or sent by their parents to day or boarding school, their personal dignity was systematically offended; their hair was cut without permission, their clothes were often burned, and they were bathed by force. Worst of all, their hair was washed and their names changed - items always included by the Hopi in transition rituals. In small Hopi eyes apparently nothing their parents had taught them or done for them was proper from the viewpoint of these arrogant beings. During their school years, they were bombarded by a confusion of ideas, manners, foods, trades, and 'thou shalt nots,' though they quickly found that the latter were very often translated by the whites in actual practice as 'thou shalt not get caught.' The more clever ones learned by the observation of 'bahana' methods in dealing with each other that one could often coast on his reputation if he made a good first impression. Others reacted with what has been aptly characterized as 'embarrassed stubbornness.' It is small wonder, therefore, that a school sojurn did little but pave the way for adult adjustment. When the girls returned to their homes, they accepted for the most part their mother's standard rather than those advocated by white women, for the bond between Hopi women and their daughters was very strong. The failure to adopt white methods of child care and diet would seem to reflect inability of white teachers to supplant the influence of the 'educated' girls' mothers rather than a lack of love for children, as has sometimes been charged. The boys learned little at school which would prepare them for the hard life of a Hopi farmer and much which made them dissatisfied with it."

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Eggan, Dorothy. "Instruction and Affect in Hopi Cultural Continuity." Education and Culture---Anthropological Approaches. Edited by George D. Spindler, New York, Holt, Rinehard and Winston, 1963.

In Part III--Education Viewed Cross-Culturally, Chap. 17, pp 321-350. First published-1956.

This is a study of the Hopi educational system prior to World War II, when events put a wedge in the Hopi way of life. Their education operated on every level, started at birth, and was towards interdependence instead of independence. There was deliberate instruction in kinship, community obligations, Hopi history and mythology, fear was taught for personal and social control and for protection, religious lore (the Good Heart), how to work, play, even how to deal with white people. Good manners and conduct were emphasized. They were taught to listen to the "old people". This education surrounded and supported the child and was consistently given by many teachers. Disapproval and shaming from the child's extended family was punishment for unacceptable behavior. Although the Hopi child feels disillusionment at first initiation when he finds that the Kachinas are not gods but men, he does not suffer alone as other children are initiated with him and soon he learns to accept the added responsibility of his initiation.

Hopi children, who were sent to boarding schools to be educated,

> "solved this dilemma of enforced education by means of a surface accommodation to the situation until such time as they were able to return to their own meaningful world. For, as Park has said, 'man can make his manners a cloak and his face a mask, behind which he is able to preserve...inner

> freedom...and independence of thought, even when unable to maintain independence of action.'

In other words, because the inner core of Hopi identification was already so strong, these children were able to stay in a white world, while still living in the Hopi world within themselves. And while for some there was a measure of temptation in many of the things learned in white schools so that they 'became friendly with whites and accepted their gifts', the majority of these older Hopi acquired a white education simply as a 'necessary accessory', they incorporated parts of our material culture, and learned to deal with whites astutely, but their values were largely unaffected."

Erickson, Donald A. Community School at Rough Rock. A Report submitted to the Office of Economic Opportunity, April 1969. Contract No. B89-4534.

This report on the Rough Rock Demonstration School is the result of information collected from September 1968 through January 1969 by investigators, mostly from the University of Chicago.

Rough Rock Demonstration School became a functioning organization on July 1, 1966, funded by the U. S. Office of Economic Opportunity and the Bureau of Indian Affairs through a non-profit organization, DINE, Inc. A five man school board was elected by the Many Farms-Rough Rock Chapter. This school was to involve the whole community, children and adults, to transmit both Navajo and Anglo cultures so that pupils could succeed in both worlds.

Comparative studies of Rough Rock, Rock Point Boarding School (BIA), Chinle Public School and Chinle Boarding School (BIA), were made in the following areas: programs of instruction, extra-curricular activities, dormitories, community involvement, pupil attitude and achievement, the attitudes and concerns of teachers, and functions of the school boards.

Areas for improvement and areas of success are discussed.

Parents' attitudes towards education:

(page 3:36). "Because I'm uneducated and I don't want my children to be like me, so I send them to school to learn."

"Without education, you'll never get a decent job these days."

Boarding schools:

"The bulk of parents at Chinle Boarding and Rough Rock seemed sold on boarding schools. Why? When we asked for an explanation, the response most often given was that bad roads would not permit regular attendance by any other device. As a close second choice, many parents said their children would be well-trained, protected from the winter cold, clothed and fed if they lived in a dormitory. A few felt constrained to add, 'I miss him terribly.'"

The Navajo language and culture were taught at Rough Rock. Most parents thought this should be taught in school.

Fifty-six (56%) per cent of the Chinle Public School parents thought that their children had learned things in school that made them treat their parents badly. They thought that the children were undisciplined at school and consequently behaved unacceptably when they came home.

Fedder, Ruth and Gabaldon, Jacqueline.
No Longer Deprived: The Use of Minority
Cultures and Languages in the Education
of Disadvantaged Children and Their
Teachers. Teachers College Press,
Columbia University, 1970.

The authors explain the background and beliefs from which minority children come and the problems they face in the schools and the techniques some teachers have found to be helpful in working with minority children. They identify the greatest problem as that of ability to use language.

History of the Navajo, family life, religion and arts are discussed in the chapter, "Learning About The Navajo." The Navajo value their children and like big families. Customarily, children make many important decisions for themselves (such as whether or not to attend school). A child is also an economic asset as he can herd sheep or take care of younger children. Parents are reluctant to send their children away to school. If a family is poverty-stricken, the children will be sent away to school so that they will have ample food and care. Today, more parents see the value of education if only not to have to use an interpreter and also for vocational training.

Galloway, C. G. and N. I. Mickelson.
"Changes in Personal-Social Distance of
Teachers of Indian Children." American
Journal of Orthopsychiatry, 40:681-3,
July 1970.

"Changes in the attitudes toward Indian people of teachers working in an educational setting at a close personal-social distance with Indian children, teenagers, and parents, disadvantaged with respect to social class and ethnic group membership, are measured. The data do not support the generalized idea that increasing information about and acquaintance with minority groups liberalizes attitudes. It appears that liberalization of attitudes may occur at an intellectual level but not necessarily at a close personal-social level."

Only 14 teachers, experienced in the public school but with no previous experience in teaching Indian children, were subjects in this study. A Wilcoxon sign test for differences in teachers' attitudes towards Indian people was used to analyze data collected in a 72-item, Q-sort questionnaire given at the beginning and at the end of the seven weeks program.

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Gallup-McKinley County Schools. Teachers' Guide on Experiences with Navajo Children. 1958.

Gives concrete ideas on how to help the Navajo child adjust to the school situation and how to help him learn English.

Some explanation of the background of the Navajo child is given:.."Navajo parents seemingly have high respect for the child's wishes and if he is not happy in school, grows too lonely, they will allow him to withdraw. A mother will say 'he wants to come home', when asked why her boy was out of school for a week."

The Navajo child is raised to be independent and to make his own decisions. He may not always follow orders. He feels he has the right to make his own choice.

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Goossen, Irvy W. Navajo Made Easier.
Flagstaff, Arizona: Northland Press,
1968.

This book is a course in conversational Navajo language. The lessons in the book are also on tape. If the book and tape are used as suggested, the learner should begin to know conversational Navajo.

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Griffen, Joyce. Family Structure and School Performance: A Comparative Study of Students from Three Ethnic Backgrounds in an Integrated School. Research report #51, Tri-Ethnic Research Project, University of Colorado, 1965.

School performance of children from nuclear, extended and expanded families of Spanish, Ute and Anglo origin is compared. It is believed that children in a nuclear family are trained for independence and achievement whereas children of an extended family have more adults to satisfy wants and are geared for dependence on other family members and are trained for family cooperation instead of achieving for themselves.

Harvey, Donald F. and Anderson, Bernard E.
"The Navajo: The Widening Cultural Gap."
Preliminary findings of a research project
on Navajo employment adjustment problems
for the U. S. Department of Labor, Manpower
Administration. Flagstaff, Arizona, 1970.

The policy of paternalistic treatment, the cultural and language barrier, the impoverished and substandard environment, the conflicting self-images between cultures, the rate of technological change all contribute to the widening cultural gap. The Navajo has not been resistant to change, he has resisted assimilation of his culture.

In order to narrow the cultural gap, the Indians, themselves, must become involved in methods for solving their problems. Bridging cultural differences involves mutual understanding and the breaking of Anglo prejudices concerning the Navajo.

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Havighurst, Robert J. and Neugarten, Bernice L. American Indian and White Children: A Sociopsychological Investigation. Chicago: University of Chicago Press, 1955.

The purpose of this study was to investigate the development of Indian children in six American Indian tribes -- their moral, emotional, and intellectual development -- in order to obtain information helpful to the education of Indian children. Hopi, Navajo, Papago, Sioux, Zia and Zuni, as well as white children, from six to eighteen years of age, in a typical midwestern community, were tested, studied and compared.

Reliable data on basic emotional relationships, common values and aversions, and basic moral attitudes of children in several cultural groups, was obtained. Wide individuality was shown by children in these communities. Individual differences were so great that researchers should be wary of taking a small sample of children to represent a community.

Havighurst, Robert J. "National Study of American Indian Education." This series of articles on the National Study of American Indian Education was prepared by Frank LaPointe, a Sioux, and Mary Baca, an Apache, tribal newspaper editors, 1970. (Mimeographed).

Indians feel that their children "need an education which gives the best of both cultures." They must have understanding and pride in their heritage and knowledge to enable them to function productively in the larger society.

The majority of Indian parents and students feel that their schools are adequate, but Indian community leaders are critical.

The following is quoted from Part V: "The findings may surprise some people who have heard vigorous and even violent criticisms of the education of Indian children and youth," Havighurst added.

He called "an exaggeration" the charge that most teachers are prejudiced against Indian students.

"Some people have heard that Indian Boarding schools are bad places for children, or that schools operated by the Bureau of Indian Affairs are inhuman places," he continued.

"That is not the way most students and parents in such schools perceive the situation," Havighurst stated.

The Havighurst Report summed parental attitudes as follows:

1. Eighty-two per cent of parents said that the school was meeting the needs of their children. Eighteen per cent were unfavorable.

2. Eighty-six per cent of parents thought the school curriculum was okay. Fourteen per cent were critical.

3. Eighty-seven per cent of parents approved the performance of the teachers in Indian schools. Thirteen per cent answered negatively.

"In general, the less favorable parents had children in school where the majority are non-Indian, and they were likely to have children in high school," Havighurst said.

The Havighurst Report indicated part of the reason for a favorable response from the parents may have been their lack of involvement in the school.

"It is clear from the interviews that the majority of parents were not very much involved with their schools," Havighurst said.

The Report summed up student attitudes as follows:

1. Nearly 8 out of 10 Indian students interviewed thought their school was average or better.

2. About 2 out of 10 students had serious complaints about the school.

3. Eighty-five per cent of students believed teachers were doing their job. Fifteen per cent of the answers were negative.

"The most negative comments came from the more acculturated junior and senior high school students with a mixed Indian and non-Indian population," Havighurst said.

"The most positive evaluations came from some of the more isolated, all-Indian schools and from one boarding school," he added.

Community leaders' attitudes were more critical: Forty-five per cent of local Indian community leaders when interviewed were negative in their overall evaluation of the school program for Indian students. Fifty-five per cent took a positive stand.

"This critical attitude is probably due to their broader perspective on the local community and on the relation of local Indian life to life outside," Havighurst explained.

When asked what things prevented Indian students from doing better in school, Indian community leaders spoke of: parental apathy, lack of motivation by pupils, irregular attendance by students, poor home life, and lack of clarity and decision concerning the educational goals of the school.

"Local community leaders, even more than parents, want to see the Indian influence made stronger with respect to education. But they are not clear how this should be done," Havighurst reported.

"On the whole, the parents and local community are mildly conservative, wanting orderly progress," he added.

The Havighurst Report recognizes four trends in Indian education: more students are graduating from high school and attending college, more Indian teachers and administrators, more accurate portrayal of local and general Indian history, more Indian people influencing education of Indian children.

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Indian Voices: The First Convocation of American Indian Scholars, Princeton Univ., March 1970. San Francisco: Indian Historian Press, 1970.

A record of speeches and discussions from the first convocation of American Indian scholars and students which brought together 200 scholars, professional people, artists, and traditional historians, at the invitation of the American Indian Historical Society, to probe the problems of being Indian.

Philosophy, education, history, civil rights, arts, psychology, land development, and other subjects were considered. A wide spectrum of ideas were expressed on almost every subject as each tribe has its own value system.

Many people seemed to agree that the Indian needs to be educated to be able to compete and to make choices in the world today but that he must keep his Indian values intact and not be removed psychologically from his own people.

What kind of philosophy (ies) ... what kind of culture (s) should the Indian maintain was a question frequently asked.

Some people blamed anthropologists, the BIA and technology for Indian problems.

(page 21). Wilfred Wasson states:

> "What you were speaking of this morning was probably the problem I ran into, because there is a difference in value systems between Indian and non-Indian. I find a great deal of difficulty in discussing values. I think it's primarily because

all of my life, no one around me has valued the things that I value. Therefore, I have had to hide my values inside, rather than have people laugh at them. But then, somebody brought up that perhaps you can't verbalize values. Perhaps this is an abstraction that you cannot describe. One of the problems I run into is teachers wanting me to list Indian values. They want it all packaged, set out nice and neat for them, so that they can go back and refer to it. I can't do that."

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Kahklen, Joseph M. Factors Associated with Navajo Teachers in the Bureau of Indian Affairs Schools on the Navajo Reservation. Unpubl. practicum. Northern Arizona University, 1966.

"This study is aimed at finding ways in which to assist the Navajo people to better meet the challenge of present day and future living."

Mr. Kahklen gives a comprehensive history of the Navajo and explains their former attitudes towards education. By sending questionnaires to 40 Navajo teachers (24 were returned) on the Reservation and interviewing 15 Navajo educators, he sought to discover what made these people seek sufficient education to become teachers.

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Kellough, Ruby M. "The Study of Navajo
Children in the Nazlini School."
Unpublished Master's thesis, Arizona
State College, 1963.

This study was made because the author felt that a thorough knowledge of the Navajo traditional system of values and a comprehensive understanding of the acculturation process is needed by teachers working with Navajo children. Observations, structured interviews and check lists were used to obtain information concerning the adjustment of the children to the school and to the value system of the dominant society and to find out if the degree of acculturation altered personalities of the Navajo children at Nazlini School.

Since Nazlini School was established at the request of Navajo parents, parents cooperate with the school and dormitory staff by obeying school rules and regulations and encouraging their children to obey teachers and staff. Parents tell their children to take care of the school and "to keep the school building looking as if it were new." They tell the children to ask questions if they do not understand the teacher. Parents rarely keep their children out of school to herd sheep for a long period of time. "In the community, education has taken on new importance and meaning; therefore, the children know it pleases the parents for them to come to school."

Kluckhohn, Clyde. "Some Navajo Value Terms in Behavioral Context," Language, Vol. 32, No. 1, January, March, 1956. pp. 140-145.

Navajo terms and an explanation of their meanings as used by the Navajo is given.

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Kluckhohn, Clyde and Leighton, Dorothea.
The Navaho. New York: Natural History
Library Revised Edition, 1962.

Although the authors make no such claim for their book, The Navaho is a comprehensive, analytical study of almost every aspect of Navaho life and culture. The habitual and traditional ways of thinking and reacting, the attitudes and value systems of the Navaho have been examined and explained. The interaction of the Navaho with other peoples from the past through the present is studied.

Information concerning "Education for Navahos" is given on pages 141 through 152. Descriptions of boarding, mission and day schools are given.

(page 145). "The principle conscious educational goal expressed by Navahos today seems to be the ability to use English. They realize that without it they are at a disadvantage, and they have discovered the usefulness of communications and records in writing."

(pages 148-149). "The People have had varied and mingled reactions to the present school program on the Reservation. In the past, some children objected to going to school, and parents have respected their wishes. Many parents have opposed any schooling because it takes away young herders and the other helpers they need in the business of wringing a living from the barren soil. Others have feared that in the present, as in the past, their children would be unfitted for Navaho life or that girls might be led astray. Mainly, however, objection has been to the type of schooling. Those adult Navahos who have been in the old boarding schools and others who know something of the different methods of mission and public schools in the region have felt (and some still feel) that they had a second-rate brand of education foisted upon them. They interpreted the progressive method as useless play and demanded that their children be made to work harder and be disciplined as they themselves were disciplined or see their neighbors' children disciplined in other schools. The project to teach reading and writing of the Navaho language was held by some Indians to be an attempt to hold back the wheels of progress."

"The day schools once were the prime target of the resentment Navahos felt for all sorts of government programs. They expressed their disapproval toward other government activities by withdrawing their children from school. Until recently, when a crisis arrived in the sheep reduction program, or in relief, or in any other sphere, the attendance at the day schools dropped either locally or generally. Such withdrawal served an important function as a safety valve for the large number of not openly aggressive Navahos who had no other ready means of protest against the white administration."

"At present, 1961, however, one hears little criticism from Navahos of the program in the government schools. More children than can be accommodated wish to enter...Many Navaho parents are clamoring for compulsory education."

(page 149). "To the observer who knows something of modern educational techniques and of the history of Indian schools, the administration of Navaho schools seems uncommonly enlightened and progressive. True, there was too much haste at first and too much unfettered experimentation. Some of the day schools were hurriedly built and badly located. The sympathies of many Navahos were alienated because, through lack of proper interpretation, they got the impression that this was a back-to-the-blanket movement. When Navahos who are to compete with whites find themselves judged by the standard of more conventional education, it does not matter to them which standard is better; what does matter is that the standard is different. A small but vocal Navaho group who take civil service examinations or try to enter college feel bitterly that their education is unrealistic, just as graduates of white 'progressive' schools did at one time."

(page 151). "Perhaps the most hopeful sign is the extent to which adult Navahos have cooperated during the past twenty years in building new dormitories. Part of the trouble in the past has been that too much has been given without their request or participation. Naturally, The People have not felt that the schools were theirs as much as would be desirable. If schools are built on their initiative and with their cooperation, much better understanding and more constructive attitudes will grow. If respected elders were occasionally invited to give oral instruction in Navaho on Navaho ethics and values, the older generation would have less reason to feel that schools create a gulf between the young and the old."

NAU
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Kluckhohn, Richard, ed. Culture and Behavior. Free Press of Glencoe, 1962.

Collected essays of Clyde Kluckhohn.

Deals with various aspects of Navajo ceremonies, morals, ethics and personality.

"Navajos recognize and respect the strength of the dominant American culture. Many of them agree unreservedly that their tribe's only hope for salvation rests in mastering the language and the way of life of the larger society."

LaFarge, Oliver. Laughing Boy. New York:
Houghton, Mifflin Co., 1929.

An overwhelmingly beautiful love story that won the Pulitzer Prize for Literature in 1930, Laughing Boy probably has more truth about the feelings of the Navajo than any factual account--even though Mr. LaFarge states in the introductory note that this is a work of fiction.

The heroine was taken from her family's hogan and sent away to boarding school. Caught between two cultures, she becomes non-Navajo and wishes revenge for what she has become.

NAU
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Lee, Dorothy. "Are Basic Needs Ultimate?" Personality in Nature, Society and Culture. Edited by Clyde Kluckhohn and Henry A. Murray. New York, Alfred A. Knopf, 1953. Ch. 20, pp. 335-341.

"Culture is not, I think, 'a response to the total needs of a society', but rather a system which stems from and expresses something had, the basic values of the society."

"...for the Hopi, the good is present and positive. An individual is born in hopiness, so to speak, and strives throughout life to maintain and enhance this hopiness. There is no external reward for being good, as this is taken for granted. It is evil which is external and intrusive, making a man kahopi, or unhopi."

"In my opinion, the motivation underlying behavior is value. To the Hopi, there is value in acting as a Hopi within a Hopi situation; there is satisfaction in the situation itself, not in the solution of it, or in the resolution of tension. I speak of value, but I am unprepared to define it; I shall try to indicate what I mean by presenting value situations....if we substitute the notion of value for that of needs, we are no longer troubled with the difficulty of trying to assess totality in terms of an aggregate, since value is total and is to be found in a total situation....again, we find that the Hopi like to eat corn; would we be justified in assuming that a Hopi would therefore find it good to work for wages so as to earn money to buy corn to satisfy his hunger? To the Hopi, corn is not nutrition; it is totality, a way of life. Something of this sort is exemplified in the story which Talayesva tells of the Mexican trader who offered to sell salt to the Hopi group who were starting out on a highly ceremonial Salt Expedition. Within its context, this offer to relieve the group of the hardships and dangers of the religious journey sounds ridiculous. The Hopi were not just going to get salt to season their dishes. To them, the journey is a part of the process of growing corn and of maintaining harmonious inter-relations with nature and when we call the divine. It is the Hopi way, containing Hopi values. Yet even an ethnographer, dealing with Hopi culture in terms of basic needs, views the Salt Expedition as the trader did, and classifies it under 'Secondary Economic Activities.'"

NAU
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Leighton, Alexander and Dorothea C.
Leighton. The Navajo Door. Harvard Univ.
Press, 1944.

The Leightons, both medical doctors, lived and worked with the Navajos in order to try to understand the Navajo world-view and to compare the Navajo outlook with that of people in average U. S. communities. They have written their experiences with a background of history, religion and custom and show how environment shapes the living habits of the Navajo.

Chap. 8, "Navajo Lives" contains the life stories of three middle-aged Navajos as they, themselves, tell their stories.

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Leighton, Dorothea and Kluckhohn, Clyde.
Children of the People. Cambridge, Mass.:
Harvard University Press, 1948.

This book is a study of personality development of the Navajo in his native environment. Attitudes, interests and abilities of Navajo children, who in varying degrees have been exposed or unexposed to school and to Spanish and Anglo culture and who lived at Shiprock, Ramah, and Navajo Mountain, were investigated by tests such as Stewart's Emotional Response Test, Bavelas' Moral Ideology Test, the Grace Arthur Point Performance Test, the Goodenough Draw-a-Man Test and others. Interviews, anecdotal, autobiographical records and observations are included.

The way of life or culture of a group is created by the physical environment, personalities of the members of the group and historical accidents. Navajo children are trained differently from children in the dominant culture. The Navajo depend less upon conscience, more on shaming, to obtain desired behavior. Children are told that certain things will happen if they act in a certain way. The whole conception of punishment is less personal in Navajo society.

The writers believe that gradual self-management should be the goal of the Navajo Tribe. Facts of problems should be discussed with the people involved. The people should make the decisions, always moving towards an independent plan of action.

Attitudes towards school: (pages 41-42) "Just exactly when each aspect of the Navajo view of life is, as it were 'built in' to the child remains, in detail, rather mysterious because scientists have not yet discovered the right observations to make, the right questions to ask of the Navajo, and how to interpret collected data. But the tests to be described in later chapters make it very plain that these conceptions have somehow become deeply engrained by the time the child goes to school. He has learned to respect the inviolabilities which the Navajo scheme of things imposes upon 'private property' and upon other persons."

(page 63). "As it has been estimated, by no means all Navajo children go to school, even in these days. But most families where there are a number of children, see to it that at least one attends school. Definite policies of selectivity are followed. In some families those who have better memories and are quicker to learn are chosen. But in at least the poorer families, the prevailing tendency has been to send the more delicate or crippled children who are less useful in the home economy."

(page 68). "The psychological conflicts and stresses which are perhaps the most momentous for the personality formation of Navajo children taught by white teachers in any school do not appear overtly in these autobiographical excerpts. These arise from two features of the white culture: (1) the great stress upon competition between individuals; (2) the lack of definite status for the child at each age level. The Navajo is completely unaccustomed to an explicitly stated hierarchical ranking of persons such as is carried out in the grading system in white schools. At first, at least, being singled out from one's fellows for superior performance is embarrassing or actively disturbing rather than rewarding. It is likewise a strain to have quasi-adult demands put upon one. Navajo practice is to expect only so much from children at each age level. The white tendency is to project adult standards down into all except the earliest childhood. It is frequently observed that Navajo children who leave the hogans calm and well-poised return at the end of the first year nervous and tense. This is less true of children attending the present Indian Service day and semi-boarding schools."

The conflict between ideas and standards learned in school and life on the Reservation are discussed. These stresses are not confined to the school-attending Navajo. An old Singer complains (page 69): "Children are too lazy these days. They teach them in the schools that they don't need to mind their mothers and fathers. They are supposed to go the white man's way and we don't know that. So we can't even wake them up in the morning. We try to teach them to go out and roll in the snow the way we did when we were their age, but they won't do that. They even cuss their parents out."

(page 70). "Well, it's no wonder it doesn't rain anymore like it used to. The reason there isn't a grass meadow anymore but just a bunch of washes isn't because we have too many sheep like the white people say. It's because these young boys aren't learning what they should. They even sing Night Way songs in the summer and do those dances. We were taught that this would pack the ground so hard that the grass would stop growing." The Blessing Way was used to protect and purify students when they returned from school.

(page 73). "Then at the Sing, the first night, the medicine man talked to him and told him that he had been to school, learned a lot of things, white man's ways. 'But you're not a white man. What are you going to do when you have learned white man's ways? That won't make you white, you'll still be Navajo. Now, white man's way is one way and Navajo way is another, and you better learn the Navajo way.'"

Most Navajo parents think that school is good for children. But the conflict between generations is intensified by the introduction of foreign ideas and interference with the methods developed by countless generations of Navajos for teaching children the customs and beliefs of the tribe.

(page 74). "It is only in the case of school children that there is any conflict between home standards and age-group standards. In white society every little clique-like group of children is apt to have its own sub-culture and each child is torn between the demands and expectations of his parents and the pressures for conformity put upon him by his age-fellows. In Navajo society, except under the full import of white ways, such problems are minor. Among the children themselves, age lines are much more fluid--partly because there are no school 'grades' to give symbolic value to the separation of children of various ages. Moreover, in the old Navajo way, children and adults do not belong to two separate worlds. The same set of standards prevails in most things for all ages, from the child (as soon as he can talk) to the very old people. Generalizations were really 'general' and easy to apply in the old Navajo world, and the child was taught a way of thinking suitable to such a world."

"The fact that even today these generalizations are usually so unverbalized and are taken so much as a matter of course makes it particularly difficult for the child who has lived for some time in a boarding school to see where he is going wrong from the family's point of view. The whole system is so non-contractual, so automatic, that the older members of the group find it hard to explain in words what it is that the school boy is failing to do or is doing wrong."

"This indeed, is probably one of the reasons why the graduates of boarding schools have thus far failed to provide leadership that is more than superficial and temporary. They are often articulate--at least in English. They can write letters to the newspapers and in other ways attract the attention of that part of the white population that has an interest in Navajos. With increasing frequency they are elected as 'chapter officers' and even as delegates to the Tribal Council. But this is because the actual leaders have discovered the usefulness of intermediaries who can handle English. However, real leadership inevitably rests upon the leader's intimate understanding of the native social organization, an understanding which comes only from full participation, from being a cog which meshes perfectly with other cogs. Such participation is seldom possible for the man or woman who has spent six to ten years almost completely away from the world of the hogans, because conscious training and verbal instruction are no adequate substitute for continuous apprenticeship."

"Navajo personality as found in the pre-school years and the conditions of life as it still goes on in adult years in the hogans are not as yet geared to the demands of the white man and the psychological atmosphere in schools taught and directed by white men. Until the people have gradually worked out adjustive techniques for reconciling their child training and their life ways with the inexorable realities caused by white pressures, we must expect many disoriented and unhappy persons. In the social sphere, one must expect disorganization and the increase in recourse to witchcraft and 'good' supernatural practices."

A chapter in the book deals with the psychology of the Navajo and mentions differences in attitudes towards World War II as expressed by Navajos and Pueblo Indians. The Navajos were generally curious about it. The Pueblo Indians asked questions bearing on whether or not a given individual would be drafted or when the war would be over so that a certain individual would get home.

(page 104). "This contrast may be generalized beyond the war. To the Pueblo Indians, their village is enough. They are supremely uncurious about the outside world. The Navajo is not so 'ethnocentric'. He continually demands information about great cities, ocean boats, other ways of life."

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Meriam, Lewis. *The Problem of Indian Administration*. Baltimore: The Johns Hopkins Press, 1928. 872 pp.

This report is the result of a need felt by Dr. Hubert Work, Secretary of the Interior, for a comprehensive, impartial, independent survey of Indian affairs. The Institute for Government Research supplied a staff of specialists under the direction of Lewis Meriam. Investigations and research were done in 1926 and 1927.

(page vii). "The main detailed report contains the following sections: 1) A general policy for Indian affairs; 2) health; 3) education; 4) general economic conditions; 5) family and community life and the activities of women; 6) the migrated Indians; 7) the legal aspects of the Indian problem; and 8) the missionary activities among the Indians."

ATTITUDES (page 354). "Whether certain Indian characteristics of today are racial or merely the natural result of experiences-and the probabilities are strongly in favor of the latter assumption-it is the task of education to help the Indian, not by assuming that he is fundamentally different, but that he is a human being very much like the rest of us, with a cultural background quite worthwhile for its own sake and as a basis for changes needed in adjusting to modern life. Moreover, it is essential for those in charge of education for the Indian to remember that the Indian's attitudes towards society have been determined largely by his experiences, and that these can, wherever necessary, be changed to desirable social attitudes by exposing him to a corresponding set of *right* experiences in the relationships of home, family, and community life. A normal human attitude toward the Indian boy and girl in school and toward Indian parents as human beings not essentially different from the rest of us, is justified by the evidence and is indispensable for teachers and others who direct Indian education."

(page 574). A Hopi boy says, "We used to have lots of fun when we were little fellows. Of course, we sometimes got into a fight, but since then I never have seen my sisters for seven years, they both away from home like me, so I hope we will all see each other some day."

"A Navajo mother said: 'I hated to send this boy to school, I knew I was saying goodbye. He would come back a stranger.'"

(pages 737-738). "The educational needs of his people probably have as great a place in the migrated Indian's thoughts as economic needs or property rights. In the face of white civilization and competition he considers his own background and the training he has received and finds it inadequate. He has his children with him in his home, and he recalls that his own family life was practically destroyed and that for many years he was deprived of association with other members of his family. He compares the teaching and rate of progress of his children in public schools with that of children in government or mission schools and finds the government schools lacking. He recalls his experience when he or other Indians attempted to market their skill in competition with persons differently trained, in positions as unskilled, semi-skilled, or skilled laborers."

NAU
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Mitchell, Emerson Blackhorse, and Allen, T. D.
Miracle Hill. Norman, Oklahoma: University
of Oklahoma Press, 1967.

Miracle Hill is the autobiography of a Navajo high school student from his earliest remembrances through his high school years. T. D. Allen has changed little of his sentence structure and grammar. She asks the reader to "read loose" and "be flexible enough to let emotions flow into them directly from the paper and ink of this book."

"Broneco's" grandmother resented influences from the White world and did not want Broneco to attend school. However, Broneco's curiosity causes him to grasp every contact possible with the White world. His is the story of a Navajo boy who is determined to get an English education. His experiences attending school in Colorado and New Mexico, his life with his family and friends, his innermost feelings -- all are here for the reading.

Momoday, N. Scott. "Indian in Conflict."

N. Scott Momoday, Kiowa Indian and author of the Pulitzer Prize winning book, House Made of Dawn, was an Honors Forum speaker on Monday, March 1, 1971 at Northern Arizona University, Flagstaff, Arizona. His subject was "The Indian in Conflict." The seats, the stairs, and the floor around the speaker was filled with interested listeners.

He started his speech by quoting the Chiefs of the Six Nations, who replied to an offer of education for their sons in 1744: "Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your science; but when theycame back to us they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counselors; they were totally good for nothing."

He gave the history of the rise and demise of the Kiowa culture and attributed its decline to the slaughtering of the buffalo and the banning of the Sun Dance, the Kiowa livelihood and religion.

He stated that the Indian problem is really Indian problems. Relocation has not been successful. Establishment of an Indian education program is of utmost importance. Cultural assimilation should be reciprocal. Indian cultures have a great deal to offer the dominant culture. He explained the Indian view of life and the feeling for the land.

He answered all questions asked by people in the audience.

Nafziger, Alyce J., compiler. American Indian Education: A Selected Bibliography, Supplement No. 1, October 1970. Educational Resources Information Center (ERIC), New Mexico State University, Las Cruces, New Mexico.

ED 035 483

The Role of Changing Woman and the Twins in the Navajo Origin Myth. An Effort to Correlate Navajo Legends with the Present Navajo Culture and Educational Needs. Mecham, Edward M., 1969.

The Navajo origin myth is discussed by comparing recorded versions of the story of Changing Woman and the Twins. The myth clarifies the significance of many present-day tribal ceremonies and customs and provides a basis for the traditional upbringing of the Navajo child. The Navajo defines wrong as "that which produces disharmony within society," and the basic precepts and injunctions against wrongdoing are contained in the mythology. Use of Navajo legends as instructional material promotes interest and motivation for learning in the Navajo child, just as an appreciation of Navajo mythology by the educator, increases understanding of, and rapport with, his students.

Nafziger, Alyce J., compiler. American Indian Education: A selected bibliography, Supplement No. 1, October 1970. Educational Resources Information Center (ERIC), New Mexico State University, Las Cruces, New Mexico.

ED 035 495

Does Your Child Have a Future? Begay, Blanche Bizahaloni, Northern Arizona University, Dept. of Home Economics, Flagstaff, 1967.

In an attempt to encourage school attendance of Navajo children at an early age, this booklet was prepared to improve the attitudes of many Navajo parents to send children to school at age 6; to inform parents of possible disadvantages of age-retarded beginning students; to improve lines of communication between the school and parents; and to present a pleasant but realistic picture of school. Pictures of school-related activities are accompanied by textual material in both English and Navajo languages.

Nafziger, Alyce J., compiler. American Indian Education: A Selected Bibliography, Supplement No. 1, October 1970. Educational Resources Information Center (ERIC), New Mexico State University, Las Cruces, New Mexico.

ED 034 612

Navajo Evaluators Look at Rough Rock Demonstration School. Begaye, John Y. and others. Rough Rock Demonstration School, Chinle, Arizona, 1969.

Four prominent Navajo leaders evaluated Rough Rock Demonstration School by invitation of the school board. Inquiry was directed toward ascertaining the type of education Navajos desire for their children, the extent Indian culture should be included in the curriculum, and how Navajos want their schools operated. It was concluded that the student at Rough Rock is happy, is engaged in the learning process, and is interested in what he is doing. The most outstanding instruction comes from the classroom teacher although dormitory parents are also effective instructors. The parents and community are involved in school operation and activities. Areas of concern were needs for greater emphasis in teaching English, for curriculum guides in the bilingual and bicultural areas, and for follow-up evaluation of students pursuing higher education. It was concluded that Rough Rock Demonstration School has proved successful, needs continuous funding, and should be renamed and continued as a model for other Navajo community schools.

Nafziger, Alyce J., compiler. American Indian Education: A Selected Bibliography, Supplement No. 1, October 1970. Educational Resources Information Center (ERIC), New Mexico State University, Las Cruces, New Mexico.

ED 036 383

Navajo Perception of Anglo Medicine.
Mico, Paul R., California University, School of Public Health, Berkeley, 1962.

Understanding how the American Indian perceives the health and medical programs of the Anglo culture is the key to the United States Public Health Service in being able to raise the Indian's level of health to that of the general population. Vast differences between the American Indian, as represented by the Navajo, and the non-Indian are found in language, customs, cultural patterns, health concepts, and social organizations; therefore, overcoming cultural differences as well as increasing health facilities will be necessary. A long-term health education campaign in schools and community is essential before the Navajo individual will be able to perceive Anglo medicine in a manner which will contribute to the maintenance of his own health.

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The Navajo Yearbook, Report No. VIII, 1951-1961. A Decade of Progress. Compiled, with articles by Robert W. Young, assistant to the general superintendent, Navajo Agency, Window Rock, Arizona, 1961.

(page 10-13). "A few years later, in 1887, the school attendance of Indian children became compulsory, and thereafter it became the custom to use the police to locate school-age children and place them in school. Frequently, parents hid their children from the police, or voluntarily sent only the sickly and weak, retaining the strong at home. Implementation of the compulsory attendance law almost precipitated violence in the fall of 1892 when Agent Dana Shipley was besieged in a trading post by a force of Navajos under the leadership of a man known as Black Horse."

"From time to time, long after the turn of the 20th century, there was friction between members of the Tribe and the administration over the subject of school attendance. However, during the first decade of the 1900's schools were constructed at Tuba City, Leupp, Tohatchi, Shiprock and Chinle, and during the following decade similar facilities were built at Crownpoint, Toadlena and Ft. Wingate. In addition, Navajo students attended some of the off-reservation facilities constructed for purposes of Indian education in the 1880's and 1890's, e.g. Sherman Institute, Carlisle, Chemawa."

"However, the formal educational system of the non-Navajo world lying outside the Reservation area did not meet a felt need on the part of the Navajo people, living as they did within the perspective of Navajo culture. Within the traditional society, an educational process was carried on at home, designed to teach children the traditional techniques of agriculture and stockraising, the legends, the taboos, and the practices of Navajo culture. Ability to read and write an alien language and assume the ways of an alien people was not attractive to the Navajo people. Nor was the Tribe subject to many pressures for cultural change requiring formal education as a prerequisite to successful adaptation until the decade of the 1930's. Most of the unwilling scholars driven to school by the police in preceding years merely returned to the Reservation and re-established themselves as members of Navajo society following their 'release' from school or their successful evasion of the police."

(pages 13-14). "By the 1940's, there was a growing awareness of the need for formal schooling on the part of the Navajo people, and during the war period, temporary makeshift dormitory operations, built in some localities by Navajo parents themselves, converted the day schools to a boarding basis and kept the Reservation school system alive. The active participation of Navajo parents who acted as dormitory attendants, contributed food, and otherwise made sacrifices in the interest of educating their children, stand as a monument to the vision and forebearance of these farsighted members of the Tribe."

"The interest in education increased greatly during the war; Navajo servicemen and former war workers alike returned to the Reservation with a new understanding of the role of education in the life training of their children. The cultural isolationism of the past had given way to a much broadened viewpoint on the part of a majority of the Navajo people and, in May 1946, a special Tribal Council Delegation expressed itself to the Secretary of the Interior, Congressional Committees and others in Washington, D. C., to the effect that formal education was considered by the Tribe to be its primary need."

Nequatewa, Edmund. Truth of a Hopi.
Edited by Mary Russell Colton, Museum
of Northern Arizona, Flagstaff, 1967.
(Originally issued in 1936 as Bulletin
No. 8).

The origin, legends and history of a group of Hopi clans are related in this book.

The Hopi belief that the Bahana, white brother or savior, came up with the Hopi from the underworld and will return to bring peace, wisdom and an end of trouble, caused the Hopi to accept the Spanish priests and later, the government schools, since they wanted to learn the wisdom of the Bahana.

(pages 60-77). A school was established at Keams Canyon in 1875. The Hopi willingly sent their children. The Hopi attitude towards school changed when policemen were sent to return the children to school when the children were kept in the village for religious ceremonies. The Hopi divided into two groups, "the hostiles" ... those who would not send their children to school or accept tools, food or clothing from the government; and "the friendlies", who cooperated with the government agents, sent their children to school and received useful tools and food. Some of the "hostile" men were sent away and so was the chief. This time is still remembered.

NAU
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Newcomb, Franc Johnson. Navajo Neighbors.
University of Oklahoma Press, 1966.

Mrs. Newcomb came to the Navajo Reservation in 1912, to teach school. She married a trader and stayed thirty years. This book is an account of those years.

(Page 6-8). "When September arrived, more than 400 Navajo children had been gathered from far and wide, to enroll as pupils in this government boarding school and five more teachers had been appointed by the Board of Indian Education. There was a kindergarten teacher whose tots played their games and sang their songs in the sunny red log schoolhouse. The next grades occupied the large red brick barracks that had housed the soldiers. The kindergarten children and my first-graders were the only pupils who attended school all day. The children of the higher grades were in the classrooms half a day and then were assigned to work groups the other half. Some worked in the laundry, some in the bakery. The older girls made their own dresses in the sewing room, while the boys tended the stock, weeded the gardens, milked the cows, repaired furniture and were trained in other farm work and manual labor."

"The Navajo first-grade pupils who came to my barracks classroom understood only a word or two of English and constantly whispered to each other in sibilant Navajo, giggling behind their hands as they did so. The first-graders from ten to fourteen years of age would not admit to understanding one word of English and it was impossible to keep them interested in anything but music, sketching, and clay modeling. They had been brought by government employees to the boarding school against their own choosing and were simply not going to learn anything more about the three R's than they were forced to. It posed quite a problem for a young teacher from the East but I spent many night time hours studying new methods of teaching. But it was not until I asked them, one and all, to teach me the Navajo language, that I made any headway. After that, things were better and when they completed the year's work, they could all read their primers, spell and write the words therein, and equal any white third-grader in mathematics."

"The teachers at the boarding school had little opportunity to become acquainted with the parents of the Navajo girls and boys who attended our classes as their homes were located many miles from the school. Sometimes we took horseback trips and paused to visit the hogans of one or two families, and twice we were invited to fall festivals. Occasionally, the mother and father of one or two of my pupils would quietly enter the classroom, stand silently near the wall until directed to a seat, then carefully examine every detail that met their gaze. I was always impressed by their good manners, their quiet dignity, and their evident interest in the activities and purpose of the white method of teaching."

(page 9). "During the greater part of the year, all children of school age were at boarding school where food and clothing were provided by the government. This was of great benefit to many Navajo families who were obliged to live on very short rations during the winter months, especially so when the summer had been hot and dry."

NAU
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Officer, James. "An Over-View of Current Needs in Indian Education." Annual Conference of the Co-ordinating Council for Research in Indian Education, April 18 and 19, 1963. Arizona State Department of Public Instruction, Phoenix, Arizona, 1963. pp. 1-8.

Mr. Officer states that research in Indian education now needs more problem solving than problem stating, that researchers, in order to be more realistic, should recognize their personal biases towards Indian education, that more coordination, broader scope and more experimentation is needed. Research must be geared to each situation as it is. He points out as a "fact of life" that "the education most likely to prepare young Indians for making their own way in the modern world is precisely the type which will widen the gulf between Indian children and their parents."

NAU
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Officer, James E., Indians in School: A Study of the Development of Educational Facilities for Arizona Indians. American Indian Series No. One. Bureau of Ethnic Research, Univ. of Arizona, 1956.

Mr. Officer gives a detailed, factual (many tables with figures) history of Indian education in Arizona from its beginning until 1956.

The facts that Navajo parents want their children to live at home, that their homes are moved from place to place on the Reservation and poor roads on the Reservation, have been the greatest problem. After World War II, Hopis and Navajos, who had worked for defense or served in the armed forces, realized the importance of education.

Over the years, the policy of the Federal government towards Indian education has varied. Indian education reflects these policies. The Merriam report and Johnson-O'Malley Act (educating Indians in public schools) are discussed.

(page 5) ATTITUDES: "To some extent Indian Bureau attempts to educate Indian children have been inhibited by native religious practices, although this is less true today than formerly. During the early period, when Indian children were forced to undergo exposure to Christian doctrine as part of the formal education process, native religious leaders were strongly opposed to schools and encouraged Indians not to send their children."

"In recent years, the greatest impact of native religions have been in the area of school attendance. During special ceremonial activities, Indian parents still withdraw their children for short periods. The youngsters usually require little urging, since many of the principal religious ceremonies of the Arizona tribes include important social aspects as well."

"The Hopis and the Indian Bureau have a kind of gentlemen's agreement whereby Hopi parents strictly enforce the attendance of their children during the rest of the school year, in return for the privilege of having them excused for important events of the religious calendar."

(page 17-18). HOPI ATTITUDES TOWARD BOARDING SCHOOLS, 1955: "In 1914, I was again moved to California. When I was in the Riverside Indian School, I also experienced home sickness and wanted to go home, but I began to understand a little English so I had to make the best of it..."

"And when I entered school, it was just like entering the school for Army or soldiering. Every morning we were rolled out of bed and the biggest part of the time we would have to line up with guns in our hands ... and we had been forced to go to school in the same manner. We had to march into it just like it, because if anyone refused, he was immediately punished, but most of us have different nature, that some of us who are much bolder than the rest of us would run away, but the rest of us who had a small heart did not run away. And we had to go along with whatever they wanted us to do. We had to go to church, and when we entered the church, we had to listen to the white man preaching to us..." (Bureau of Indian Affairs 1955:33)

"Time soon came that I was to go to Phoenix Indian School, a government school. I remember the hardships that I had to go through and I remember the heartaches I had with lonesomeness, but today as I think back over those days and how I had to struggle, thinking that I was being abused, I have to laugh at myself. I realize today more and more the value of the education that was given to me in Phoenix -- this free education that was given to me through the government. Had I realized its importance, important role shall I say, that it would play in my future life, I don't think I would have wasted my time as I did." (Bureau of Indian Affairs 1955:164) (page 22). A report concerning the first Navajo community center at Burnhams, New Mexico, 1935, reads like reports on the Rough Rock Demonstration School of the 1960's. Indians built the facility.

(page 127). Sub-Committee on Indian Education (Arizona White House Conference, 1955)...."For many years, the Indian Bureau has talked of the advisability of greater participation by Indian parents in the school program. The fact that Indian members of the Education Sub-Committee insisted strongly on the inclusion of this area of agreement in the final report suggests that the Bureau has not succeeded in bringing Indian parents into the school program to the extent many Indians desire."

NAU
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O41n

O'Kane, Walter Collins. *The Hopis: A Portrait of a Desert People*. Norman, Oklahoma, 1953.

A photographic record, in color and word sketches, of individuals from the older Hopi generation, those over 80 years of age, who have lived by the old values, the old Hopi way, which are the foundations of Hopi character.

NAU
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O'Kane, Walter Collins. Sun in the Sky.
Norman, Oklahoma: University of Oklahoma
Press, 1950.

This is an account of the author's experiences while he lived among the Hopi on the Mesas. He describes the environment, village life, home and home life, traditions, ceremonies, and shows the Hopi way, which will assimilate new ideas if these new ideas do not interfere with Hopi religious beliefs.

Concerning schools, he writes of the first school at Keams Canyon:

(page 224). "The first superintendent was an understanding man in other ways. My companion told me what had happened on his last day of school. 'The superintendent sent for me,' he said. 'He told me that there were three things he wanted for me to remember -- not something I'd learned in school, but other things.' 'First,' he said, 'don't smoke. It won't hurt you, but you want to save your money. Second, don't gamble. If you have money you will lose it. And third, don't drink. A man who's drunk doesn't know what he's doing.' That's what he told me. It was good advice for a young fellow, and I didn't forget it."

O'Kane continues with the history of the schools:

(pages 224-227). "The good start in school administration did not long continue. In the years that followed, the relations between the authorities and the parents became a sadly tangled skein. Although many families accepted the idea of placing their children in school, even in a remote boarding school, many others opposed the plan. They could not agree to a move which deprived the child of traditional training. In this new and foreign scheme, how could a boy be taught the essentials that he could acquire only in the kiva -- the handicrafts that he must master, the history of his people, the rituals of sacred ceremonies, and the precepts of right living? How could white teachers, who had no knowledge of Hopi beliefs and who were insistent on their own ideas, take the place of a child's parents and elders?"

"Washington was too far away from the Hopi people, both in miles and in thoughts, to understand what these matters meant and to plan accordingly. Hopi parents could not see that new ideas, though poorly conceived, were well meant. In American life, compulsory school attendance had long been an accepted principle. It was applied now to the Hopis. Children were hunted out and taken away to school. Parents hid their children. Complete misunderstanding on both sides led the authorities to resort to military force to compel acceptance of their plan."

"In this program, Washington did not realize that there was involved another principle of American life -- freedom of religious beliefs. To the Hopi, daily life and religious life are two aspects of the same thing. They are not detached activities, the one pursued on weekdays and the other on Sundays. They are not even merely two related matters. They are identical. Thus a boy who is deprived of his kiva training is robbed also of his instruction in sacred beliefs."

"The only way to untangle this part of the skein was to establish day schools, which children could attend while living at home. Fortunately, this was possible in the case of the Hopis because all lived in villages. If their homes had been scattered widely, as are those of the Navajos, the plan would have been impossible. As it was, the schools were built. The task of supplying competent teachers was undertaken. The foundation for the present system was laid."

"All problems were not thereby immediately solved, nor is it true that no questions remain unanswered today.

Finding the right teachers is not easy. Ideally, a teacher should know how the Hopis look upon the world, should be in touch with their history and in sympathy with their beliefs and ways. But where is such a teacher to be found, except by good luck? Choosing the subjects to be included is another question. There is no reason to assume that the program should be identical with that of a city school of the white race."

"I asked an old Hopi friend for his views on the subjects that should be taught. He has seen more than eighty years of Hopi life, and has watched the troubles and progress of the schools from the start. 'They should teach things that the children don't learn at home,' he declared. 'English and writing and geography. It's good to teach the girls about canning and how to use food supplies. The boys ought to learn about carpentering and blacksmithing. But not weaving, or making baskets or pottery.'"

"This would seem sound enough though in the past it has not always been observed. But there still remain questions about various school subjects, not because Hopi children are incapable of undertaking the subjects, but because of the doubtful fitness and importance of these studies for Hopis."

"As a matter of fact, Hopi youngsters have mental resources that are more than equal to those of white children of the same age. Experts have studied that subject intensively. Hopi school children have been given standard tests for observation and mental correlation. They ranked 10 to 15% higher than children in comparable white schools. Clearly, they are bright enough."

"But the relationship of a Hopi boy or girl to school life and training is not the same as that of a white child. For a boy, the feeling of competition in studies does not exist in the same kind or degree as for a white boy. Rewards do not have the same appeal...values are not the same.

The Hopi boy inherits the wish to be a good Hopi rather than a competitor in a struggle for 'success' as we define the word. He may feel pride in his ability, but he does not like to have his accomplishments set him apart from his fellows. His aim and reward lie in approbation of his neighbors, in winning and holding their confidence. For a girl, the real objective remains what it always has been -- to become in due time a competent and resourceful wife and mother. She does not seek or think of a career."

"I think that in the view of Hopi parents, the mission of school can be expressed in a brief phrase -- to give to their children the training that will best help them to lead a sound Hopi life in the midst of a white civilization."

"The history of schools in the reservation is paralleled in some ways, though not in all, by the story of the white man's various moves in other contacts with the Hopi people; a hesitant start when everything depended on the wisdom of one man, the Indian agent; a long period of mixed measures, mostly bad; a slow increase of understanding; but plenty of unsolved problems still remaining."

"The relationship of adult Hopi life and ways to white authority has been a complex problem. After all, here is a compact and ancient civilization which was in existence centuries before any white man came, which long since developed its own pattern, which survived extraordinary stresses, which created and kept alive noteworthy crafts and art forms, and which is deeply imbued with its own ideals and beliefs. The coming of an aggressive and different civilization was bound to cause trouble."

NAU
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Oswalt, Wendell H. "The Hopi: Farmers of the Desert," in *This Land Was Theirs: A Study of the North American Indian*, by Wendell H. Oswalt. New York: John Wiley and Sons, Inc., 1966.

History, religion, arts, economy, culture and psychology of the Hopi is described.

Owens, Charles S. and Bass, Willard P.
The American Indian High School Dropout
in the Southwest. Albuquerque: South-
western Cooperative Educational Laboratory,
Inc., 1969.

This is a study of Indian student dropouts in Arizona, Nevada, New Mexico, Oklahoma, southern Colorado and southern Utah. The sample was drawn from lists furnished by schools of all Indian students enrolled in the eighth grade in the fall of 1962. At the same time, the schools submitted lists of 1963-64 ninth graders, 1964-65 tenth graders, 1965-66 eleventh graders, and 1967 graduates. Forty (40) students, in a sample of 1,217 students, graduated in 1968. John K. Norton states that the average dropout rate between eighth grade and high school graduation in the United States is approximately 32% (1963). The dropout rate in Arizona is 32.5%.

In this study, the dropout rate of Indian students from BIA, Public and private schools in Arizona are as follows:

BIA Schools	8.4%
Private Schools	2.9%
Public Schools	23.5%

High school dropout percentages from the Hopi and Navajo tribes are as follows:

Hopi	14.9%
Navajo	28.6%

The study noted that there was a high rate of dropouts on the eighth grade level and it was suggested that lower grades be included in a continuing investigation of this problem.

Tribal leaders and parents should become more involved in this problem in order to better motivate students to acquire adequate training. More guidance and counseling with Indian students is needed to aid them in finding and utilizing opportunities "to develop creative and rewarding lives."

NAU
301.47689
M978a

Parker, Seymour and Sasaki, Tom T.
"Society and Sentiments in Two
Contrasting Socially Disturbed Areas."
Approaches to Cross-Cultural Psychiatry.
Edited by Jane M. Murphy and Alexander H.
Leighton, Cornell Univ. Press, 1965.

A comparative study between peoples in two very different societies-a group of Navajo Indians living in a small town in the Southwestern United States (1953) and three economically impoverished rural slum communities in Maritime Canada (1949-1952).

The researchers found overlapping sentiments (sentiments-representation of predominant ideas that are colored with emotion and feelings that occur and re-occur more or less consistently-A. H. Leighton) in eight broad areas.

1. People occupying positions of power and authority are exploitative, and thus are to be feared and distrusted. However, one must be deferent when interacting with them.

2. Nature and the world around are full of threats from dangerous supernatural forces such as witches and ghosts.

3. Human success and getting ahead in life are beyond the control of the individual. The main forces behind social and material success are "luck" and "pull."

4. Concerted activity toward long-range goals is futile. Short-range gratifications are the main things worth striving for.

5. Physical labor is a necessity for satisfying immediate needs--it has no intrinsic value.

6. Upward mobility, on the part of a member of the in-group is considered equivalent to rejection of the in-group.

7. Residents of the depressed rural communities are morally and mentally inferior to people in neighboring communities.

8. Situations are to be evaluated according to the definitions as set down either by the white or Navajo way of life.

(pages 346-347) INFORMATION CONCERNING NAVAJO: "Social and material success lack precise definition and social consensus. Navajos do not usually wish or expect to mingle socially with 'Anglos' nor are middle-class Anglo valuations on items such as good homes and furniture important to them. Success in this 'alien' situation is measured largely in the accomplishment of immediate ends: getting a job, being the last fired, buying a car, and finding a friend are all measures of success accomplished by means of 'luck.'"

"On the Reservation, the goals and means of achieving them are fairly clean cut. The Navajo believes in traditionally defined ways to achieve socially valued ends. The means-end relationship is defined within the context of their value system and beliefs. On the other hand, the town Navajos are still unable to link one item of behavior with the other insofar as they relate to means and ends."

"The Reservation Navajo is industrious while he is accumulating what he thinks is desirable-then he stops to give someone else a chance. This idea is carried over by town Navajos. Also, since excess wealth is associated with witchcraft, the Navajo accumulates possessions within limits."

(page 349-350). "Several Navajo families in town have 'made the grade' in the white world. They live 'on the right side of the tracks', and participate in the social activities of the 'Anglo' world. Because of this, they are frequently labeled 'agency Indians', and are said to be 'going the white way.' In recent years, some jealousies have developed among those who have cut themselves off from Navajo society and who speak out without hesitation about the behavior of 'blanket Indians.' As against the feeling of futility which the people in the depressed pockets have about upward mobility, the town Navajos strike hard at what they believe will improve their standing--namely, education for their children."

"Navajo children are the chief victims of this growing confusion and multiple standard. At school they see themselves in a situation where standards are set by white children. At home, the Navajo children find behavior and housing conditions far 'inferior' to what they experience in school. Their clothes appear relatively shabby, their speech is noticeably inferior, and they look different." (Discussion of seemingly paradoxical behavior among Navajos, page 352).

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Polenz, Ned C. A Follow-Up Study of the Ganado Mission High School Graduates. A practicum submitted in partial fulfillment of the requirements for the degree of Master of Arts in Education, Northern Arizona University, Flagstaff, Arizona, 1969.

(page 2). "The problem was to develop some idea of how effective Ganado Mission High School's curriculum and environmental factors have been in preparing the Indian student for his post high school position, with special emphasis on higher education."

"It became important to determine the students' attitudes regarding curriculum and other factors as revealed through the questionnaire studied. The study was made more valid by sending questionnaires to all Ganado Mission High School graduates from the past five graduating classes (1964-1968)."

(page 12). "...fear of change, or fear of the unknown is one of the major problems that the college bound Indian youth faces, especially as he must cross cultures along with all the other factors involved in the adjustment between high school and college."

"If an Indian child doesn't feel secure or socially accepted in the non-Indian community, he will probably lose interest in his school work. Alienation, rejection create depression and anxiety for the Indian youth. He cannot identify with his Indian heritage or the hostile Anglo society."

(page 16). "The National Council of Churches believes that greatly increased attention should be given to programs for fundamental education and health education. These programs, they feel, should conserve the values of the family life of the Indian and be in harmony with accepted principles of education. Programs for the entire community are necessary. One hundred fourteen (114) questionnaires were sent out; 63 were returned. Twenty-six (26) graduates are attending institutes of higher learning; 28 did attend; 9 never attended. English was considered most helpful of all subjects. The students felt, of courses not offered at the school which should be offered, were a foreign language, physics, rapid reading, psychology, shorthand and sociology. Some graduates reported that they were lured into a false sense of security concerning competition in higher education because the school handbook states that the school is college preparatory."

(page 40). "Through counseling sessions with many young Indian people, the author has become aware of the fact that many of them feel that equal educational opportunities are not available to the Indian. This cannot be considered the entire fault of the white man, for many of the traditional Indians feel that the Indian youth should learn about the Indian culture and forget the white man's educational ideals. This theory is supported by some of the problems the Hopi Indians are having at this time. The Hopi people who want a high school education for their children are forced to send them to boarding schools or submit them to a 110-mile round trip bus ride to the public school each day. Therefore, these people want to build a high school on the Hopi Reservation; yet the traditional Hopi people are attempting to prevent this."

(page 41). "...some feel that the Indian who goes on to post-high school educational training is put in an unfavorable social position. The Indian youth goes into a predominantly Anglo college community, only to feel insecure and not completely accepted socially. He struggles with this social adjustment, and in many cases gives up and drops out of the college program to return to the Reservation where he does feel socially and economically accepted. At this time he attempts to re-adjust to some of the traditions of his own people, and ends up more confused than ever."

The writer noted that even though there will be two colleges operating on the Reservation, no students from

Ganado Mission High School were interested in enrolling.

The author states that students are frightened by the thought of going off the Reservation to college. Indian students keep problems to themselves. If problems become too big for him to handle, he turns to alcohol or drops out of school.

(page 43). "By opening up and communicating on a deeper level with a well-informed and understanding counselor, the Indian student may find his adjustment of bridging cultures a bit less difficult and frightening."

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Qoyawayma, Polingaysi. No Turning Back by Polingaysi Qoyawayma (Elizabeth Q. White) as told to Vada F. Carlson. Albuquerque, University of New Mexico Press, 1964.

Born in Old Oraibi in 1892, Polingaysi was a small child when Hopi children were snatched from non-conforming parents (the Hostiles) who did not wish their children to attend the government school at the foot of the mesa. Curious Polingaysi, many times hidden by her mother or grandmother, decided for herself that she would find out about school. Later, she became a stowaway in a wagon to be filled with boys and girls bound for California to attend boarding school (Sherman Institute). Her father and mother finally gave permission for her to attend. When she returned to her family after four years of school in California, she could not accept traditional Hopi village life. She seemed caught between the Hopi world and that of the white man and felt she belonged to neither. Being a missionary to her people was not satisfying. As a substitute teacher at the Tuba City Boarding School, she had her first teaching experience. Later, she taught first grade at Hotevilla and developed her then controversial teaching methods (begin with the familiar). She hoped to blend the best of the Hopi culture with the best of the white culture. It is Elizabeth White who has started the Hopi Scholarships for children from her Tribe. She has retired as a teacher but makes pottery and lives in her house in Oraibi.

(page 149). "Polingaysi's first project in the new location was to win the confidence of the Polacca people. Because she did not speak the Navajo language, she had been unable to make the acquaintance of the parents of her Navajo pupils. There was no such barrier here. She began visiting the homes on the mesa and whenever possible learned the problems of her students. In this she was successful. Because of her interest, the parents liked her. The result was increased confidence from the children."

(page 150). "An established and recognized teacher now, after more than a decade in the classroom, Polingaysi no longer shivered in her shoes at the approach of white educators, nor was she any longer afraid of the condemnation of her own Hopi people."

"From the first days as a teacher, Polingaysi had been convinced that since the vital interest of Hopi children coincided closely with their spiritual nature and their seasonal activities, their lesson topics should be organized into sequential patterns and experiences suited to their development."

"Harvesting and storing foods would engage their interest when school opened in the fall. The winter Kachina dances and the re-telling of ancient legends would be natural topics during the cold months. Gathering of wild greens, foot racing, games, and planting of familiar seeds would provide lessons for spring and early summer. Food familiar to the Hopi would provide year-round topics."

"She had encountered what seemed to her a surprising amount of opposition, somewhat offset by the enthusiastic approval of such educators as her Toadlena supervisors. At one stage in her career, when she had been called to account because of her insistence on teaching from the known to the unknown, a Washington official, impressed by her logic, had defended her."

"'There should be no parrot learning,' Polingaysi had declared then, remembering her own parroting school days and their fruitlessness and confusion."

"During her early days at Hotevilla, the Hopi parents themselves had caused trouble for her by objecting to her methods, saying they did not want her to teach their children about things they already knew. A Bakabi chief had consoled her. Hobbling over to her after the meeting, he had taken her hand gently in his dry and withered palm, saying, 'Daughter, do not allow them to down you. You are right.'"

(Page 151). "It was Indian Commissioner, John Collier, who eventually gave her the greatest support. Overnight, and to the consternation of teachers confirmed in the old way of teaching Indian children, he changed the procedure. Instead of thinking of them as 'benighted children of nature' who must be 'redeemed from the darkness of their superstitions and ignorance,' he thought of them as worthy parts of the whole 'web of life' and recognized the fact that degrading individuals may result in degrading the society to which they belong."

"Instead of thinking of Indian children as people whose natural state was one of 'moral and mental stupor,' he recognized the dynamic inner relationship of their own culture patterns and suggested that teaching should come from within instead of without. Superimposed education, he realized, would never reach deeply into the Indian consciousness."

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R718h

Roessel, Robert A., Jr. Handbook for
Indian Education. Los Angeles, California.
Amerindian Publishing Co., n.d.

In order to better teach the Indian child, the teacher must have an understanding of his culture. This book gives suggestions on how to acquire this knowledge. A brief history of Indian education is given and the various kinds of schools in which Indian children are educated, are described.

(pages 30-34). The author discusses Indian values and basic differences between the Anglo and Indian way of life. He points out that all Indians, even in the same tribe, do not think the same or have the same values. The Traditionalist or Conservatives, the Moderates, and the Progressives, are three divisions in Indian culture.

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R718i

Roessel, Robert A., Jr. Indian Communities in Action. Tempe, Arizona: Bureau of Publications, Arizona State University, 1967.

Successes and failures of processes and projects in community development on the Navajo and San Carlos Apache Reservations are described and analyzed.

ATTITUDES TOWARDS SCHOOL: Chapter IV, pages 120-129. "A Personal Presentation and Evaluation of Community Development at Low Mountain," is written by Peterson Zah, who was born and raised at Low Mountain.

(page 121-122). "It was not until some of the soldiers began returning from World War II that the opinions and attitudes of the people slowly began to change. These young men had seen much of the world, many of the modern conveniences that made life easier, the value of education. However, the local Navajo were not completely convinced of the value of such advances as were proposed -- or the true value of education."

"I can remember hearing many of the older men of the community speaking of the positive aspects of education. They felt that perhaps there was a lot to be had in this idea of more education for the Navajo. Unfortunately, though, they were reluctant to let their true feelings be known to those who would be most interested. Perhaps they felt hey didn't have the right to speak up. After all, in their contacts with the government, they always were told what to do -- their opinions never really were asked."

"This was especially true of education. It seemed that more and more young Navajo children were being taken from their families and sent far away to school. In fact, I was one of those youngsters. At nine years of age, I was taken from my parents and sent to a boarding school, more than 100 miles away. I didn't know any English, and I had very limited contact with white people until that time."

"Because of the lack of transportation and the lack of knowledge of the true importance of education, my parents never came to visit me during the school year. Their attitude was typical of the Navajo at Low Mountain, and their feelings about education began to be more and more negative. Education to them meant that their children would be taken at a young age and sent to boarding schools many hundreds of miles away."

As Low Mountain became less isolated, as more people did acquire an education, and the positive results of education were seen, attitudes changed. The community wanted and worked for its own school.

Roessel, Robert A., Jr. "The Right to be Wrong and the Right to be Right." Journal of American Indian Education, Vol. 7, No. 2, (January 1968).

"Excerpts from the Eighth Annual Indian Education Conference Speech, Arizona State University, March 1967."

Dr. Roessel, a professor of education at ASU, has also served as director of the Rough Rock Navajo Demonstration School near Chinle, Arizona. He explains the differences between the Rough Rock School and other schools (BIA, public and mission) serving the Navajo. The Rough Rock School is called "Dineh Beolta", the Peoples' school, the Navajo school.

(page 2). "Two elements make this experiment (Rough Rock School) unique. The chain binding us together is cooperation. The BIA, Navajo Tribe, University and the community have united. First of the two distinguishing features of the Rough Rock School is local control, the second is cultural identification."

The school board is composed of people in the community. They encourage parents to visit the school, hire them to work there. Because they let the child belong to the family instead of the school, more children attend.

(page 3). "Parents who had never had a child in school before said, 'All right, now that you've shown me that the children belong to us and we can have them when we want them, I'll put them in school. I've never put them in school before because it was always like you were taking the children away from us -- we had no voice.'"

Indians who visit this school are most interested in the fact that Indians make the decisions and control the school and that respect for Indian culture is taught in the classroom.

The community is proud of and takes an active interest in this school.

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Salter, Josephine Heath. "Analysis of Need and Resources for Greater Indian Emphasis at Arizona State College, at Flagstaff." Unpublished Master's thesis, Arizona State College, Flagstaff, 1950.

A comprehensive program for greater Indian emphasis in education for the benefit of the Indian student and interested students who will be working with Indians is given. This program should aid in building attitudes for sound social action.

The author recognizes that the most important difference among groups of men are those in their value systems and believes that the culture, structure, history and geography of the Navajo and Hopi Tribes must be studied for a sounder understanding of Indian-Anglo problems.

Sekaquaptewa, Helen. *Me and Mine: The Life Story of Helen as Told to Louise Udall.* Tucson, Arizona, University of Arizona Press, 1969.

Mrs. Sekaquaptewa was born in Old Oraibi in 1898. Her parents were members of a group called the Hostiles (traditionalists) who resisted having their children sent to government schools and rejected help from the government. Much of the book tells of her experiences, first a day school, then at Keams Canyon and Phoenix Indian School. How she adjusted and how various members of her family reacted to her when she returned to the Reservation, show the various attitudes toward education. Her sister did not want to accept her because she had adopted other than the Hopi way. Happenings in her life are paced with happenings on the Hopi Reservation and world. Besides providing personal experiences, this book gives an excellent history of the Hopis and their attitudes toward education other than the traditional Hopi education.

Flagstaff
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Library

Shepardson, Mary, and Hammond, Blodwen.
The Navajo Mountain Community; Social Organization and Kinship Terminology.
Berkeley, California: University of
California Press, 1970.

This book is the result of a study made in 1960-1963 by two anthropologists, who found that because of its isolation, the community of Navajo Mountain maintains traditional customs and beliefs that are disappearing in other parts of the Reservation. Navajo Mountain, just over the Arizona border in Utah, is one of the sacred mountains of the Navajo. The history of the community, the relationships and cooperation between individuals and among groups, the various aspects of daily living, the seeping in of the outside culture, and the kinship system are described.

(pages 127-128). Attitudes towards school: "Parents of Navajo Mountain children generally accept the fact that a speaking knowledge of the English language is desirable, and most members of the grandparental generation accede. At the same time, if a child is reluctant to leave home to go to school, the elders are not apt to exert any pressure to change his mind. Frequently, a child is kept out of school if the family feels that they do not wish to be deprived of his services in herding, or if an old grandmother demands a small child to keep her company, run errands, help around her hogan, and generally be useful. In 1962, thirty-one eligible children were not in school. Fourteen of these young Navajo had never attended school, and the remaining seventeen were early drop-outs."

"Since only the Navajo language is spoken at home, or when Navajos get together, an individual who has had only brief schooling will soon forget most of the English he may have learned. None of the older generation at Navajo Mountain speaks any English and less than a dozen of the middle-aged are capable of communicating in English."

"Up to the present time, the community has produced no college graduates, and only 10 high school graduates."

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Simmons, Leo W., ed. Sun Chief: The Autobiography of a Hopi Indian. New Haven: Yale University Press, 1942.

Born in Oraibi in 1890, Don Talayesva, Sun Chief, has written a detailed, vivid account of fifty years of his life on the Hopi Reservation, school in California, and his return to the Hopi Mesas and the Hopi way.

From his earliest memories he recollected the arguments of the "Hostiles" and the "Friendlies." His family belonged to the group called the "Friendlies" who accepted a few favors from the U. S. Government; whereas the "Hostiles" attempted to have no contact at all with white people or the U. S. Government. Instead of being taken by force to school, Don presented himself, clad only in a blanket, to the school at the foot of the mesa. He did not want his Hopi clothes burned. Later, he attended Sherman Institute in California. When he returned to Hopiland, he found that his education had not prepared him for life on the Reservation. He had to learn to farm and to herd. He worried that he might not be able to support a wife and family. He turned wholeheartedly to the Hopi way of life and religion.

Although Sun Chief had many friends among the white people, some teachers, anthropologists and students, and while he wanted his adopted son, Norman, to have an education, he raised him in the Hopi way.

(page 335). "I had made Norman a fine Kachina mask, praised his voice and encouraged him to be a good dancer, for that is more important to the Hopi than an education."

(page 340). "I was glad for him to be educated, but I hoped he would stay home and be a good herder, in my own footsteps. I wanted him to take good care of our property, keep the respect of the neighbors, know the teachings of our ancestors, follow the good life, and escape the Two-Hearts."

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Sizemore, Mamie, compiler and author. Sharing Ideas. Arizona State Dept. of Public Instruction, Division of Indian Education. nd.

A collection of ideas on the "how" of intercultural education. Values of the Indians and cultural differences that are important for the teacher to know when working with Indian children are discussed. An Indian bibliography is included.

NAU
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T325n

Terrell, John Upton. The Navajos: The Past and Present of a Great People. New York: Weybright and Talley, 1970.

A history of the Navajo from earliest times to the present, this book describes and explains the problems the Navajo faced and still face from encounter with other cultures.

Formal education is traced from first feeble efforts to establish schools after the Treaty in 1868 to the present and the development of the Community College at Many Farms by the Navajo Tribe.

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Thach, Harry S. Navajo Migration, Its Occupational and Educational Implications.

History of the Navajo, their adaptability to their land and to the people with whom they come in contact, their power to survive, are described. The five-year educational plan, started in 1946, for Navajo children is outlined and results of the program are given. Over-population on the Navajo Reservation has accelerated the Navajos towards the white culture. A sustained effort must be made to keep Navajos in school so that they will have the training necessary to become productive citizens.

NAU
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Thompson, Laura. *Culture in Crisis*. New York: Harper and Brothers, Publishers, 1950.

Over 400 years ago, the coming of the Spanish with new ideas, techniques, plants, animals and diseases, was the beginning of the Hopi crisis. Settlement of the boundary dispute with the Navajos in 1943, which left the Hopi with a land-use area one-fourth the size of the original Hopi Reservation, caused the crisis to become acute. This book looks into Hopi history, culture, religion, personality and environment and attempts to find practical ways to solve problems.

(page 111). "The White man's school." The Whiteman's school in Hopiland is merely one facet of a multiple-faceted educational system which includes the household and clan, the kachinas, the ceremonial associations, and public opinion, all combining to mold the development of the Hopi individual. Attendance at day and boarding school, however, removes the children during their formative years from the molding and restraining influences of home and community for considerable periods of time, and it exposes them to various alien ideologies. Thus it comes about that Indian young people are caught between two worlds, the Hopi world and the traditional American one, each with its own ideals and expectancies."

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T473h

Thompson, Laura and Joseph, Alice. The Hopi Way. New York: Russell & Russell, Inc., 1965.

The field work for this study began in June 1942 and ended in August 1943.

(page 13). "The following study of Hopi personality development in its interrelationship with the total environment falls into five parts: namely, Part I - a brief description of Hopi society in its geographical and historical setting; Part II - the expected course of individual development through the life cycle; Part III - personality studies of selected children; Part IV - the actual developmental sequence as revealed in the attitudes and reactions of the sample of 190 children studied by means of tests and interviews (aged 6 through 18); and Part V - some findings drawn from these data."

ATTITUDES TOWARDS SCHOOLS (pages 58-59). "Although school attendance is not compulsory, it is urged by many of the village leaders and most Hopi boys and girls go to school for a period of six to ten years. Regularity of attendance differs among families and villages; children in the more acculturated groups having the highest attendance records. When school interferes too greatly with ceremonial or economic activities, however, the children are likely to drop out for two or three days. To overcome this difficulty, last year the principal of the Polacca Day School persuaded the First Mesa leaders to hold some of their ceremonials on weekends, rather than during the week, and since this time, he reports, regularity of attendance has increased."

"In school the children are expected to acquire, first and foremost, a speaking knowledge of the English language and also certain tools of the White culture such as the three R's, together with a knowledge of White ways which will be of use to them in their future life on the Reservation. There is little interest among the parents in many aspects of White culture included in the curriculum, and even some active opposition to such subjects as arts and crafts, which many parents consider to be within the teaching sphere of the clan and ceremonial groups. There is also the objection to the fact that school is co-educational, according to the American pattern."

"On the whole, the school experience to most Hopi stands out as something unique and somewhat detached from the main stream of their life careers."

(pages 123-124). "The children are sent to school by their parents usually not out of genuine admiration for the values of reading, writing and American history, or because our system of moral education is thought to be truly desirable and superior to their own but, as they openly voice it, because school may provide them with necessary tools for defense--first of all, the knowledge of English--in the fight for their own survival in contact with a physically stronger force."

"Considering the fact that the Hopi children studied are all school children and as such are quite regular school attendants, the interest and the display of emotion connected with school and school authorities in our test results are strikingly low. It seems, however, that the attitude found in girls is of a somewhat more positive nature than that shown by boys, and this agrees with the fact that reports from teachers about pupils who study after school hours at home concern mainly older girls. Our school system, as it is presented to the Hopi children, offers them mainly knowledge and activities built on needs which are based on very different socio-economic conditions. Besides it presupposes, and expresses in simple statements of truth and untruth, an ideology which is different from that held by the Hopi, even as to such basic concepts as space and time."

"Groups with little pronounced socio-economic and ideological organization, or those which have become disorganized, may adapt relatively successfully to alien doctrines and ways of life. Their 'weakness' may become their greatest chance for survival, if not as a group then as individuals immersed in a larger foreign entity. With the Hopi, however, minute, group-directed organization in practically every sphere of life is a main characteristic. Acceptance of alien values would imply true substitution, that is, destruction of what is still functioning. In order to prevent this -- if adaptation be imperative -- such a group may react as the Hopi have done toward the white American educational system; they may try to use and to reinterpret it as a means of strict advantage to themselves, without accepting its alien spirit. It is apparently not a coincidence, and not entirely due to defects in our school system of ten years ago, that the Hopi who has gone through the grade school does not show less, but frequently more, resistance to measures taken by the administration than the unschooled Hopi. It is probable that a highly organized culture which has hold of its members' personalities as thoroughly as that of the Hopi may be touched effectively only at its center."

(page 125). "School is only one manifestation of many efforts of whites to bring about adaptation among the Hopi to modern American concepts and values. The slight difference in the attitude shown by boys and girls is understandable. We have mentioned that the boys find themselves, at school, in an atmosphere which, though implying that they belong to the 'stronger' and 'more important' sex, on the other hand, calls for special protection of, and regard for the weak and helpless girls. This situation will be unacceptable to the boys as long as they feel the women's dominant position in their lives and as long as the school does not provide them with practical proofs of their own greater importance through the creation of a sufficiently large number of occupations and positions which would render them independent."

"At present, the average Hopi boy knows that, whatever he may be taught at school, he will have to return to the fields of his mother or his future wife if he does not want to leave his home and his people and to live alone in an unfriendly and strange world. The Hopi girls, usually sure of their own importance, will not mind seeing additional regard toward them required from the boys. Furthermore, it may be that certain skills learned in school by the girls, such as dressmaking, canning, etc., are more useful to them at home than those taught to the boys who learn the essential of farming outside the school......The social function of the school is perhaps its sphere of easiest and potentially greatest influence. If used wisely, it may, by securing the cooperation of the Hopi women, become of increasing significance in the process of education."

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Tyler, Samuel Lyman. Indian Affairs: A Study of the Changes in Policy of the United States Toward Indians. Institute of American Indian Studies, Brigham Young University, 1964.

"This work was originally prepared as a report to the Commission on the Rights, Privileges, and Responsibilities of the American Indian in 1958" and brought up to date for this publication.

From the 17th century to almost the present, a history is given of the interaction of Indians with the Europeans (visitors who stayed).

Basic ideas that have influenced the actions of the United States toward Indians from the beginning of our history and the guiding principles adopted and pursued by the government at a given time are discussed chronologically.

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Documents
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Underhill, Ruth. Here Come the Navaho!
Lawrence, Kansas: Haskell Institute
Publications Service. U. S. Department
of the Interior, Bureau of Indian Affairs,
Division of Education, 1953.

From ancient to modern times, this is the story of the practical Navajo and their ability to adapt for their own use, ideas and materials from other cultures.

In the 1880's, the Navajo could see no purpose in the white man's school. Children were sent far from the Reservation, became homesick, walked home ... some died on the way. Students were punished for not conforming to the rules. At the beginning of the twentieth century, as Navajos became more interested in the white man and the white man's goods, they began to see an advantage in learning English. A family would send one child to school to learn English. In the 1930's, many schools were built on the Reservation. During World War II, the Navajo began to see a real need for education. Navajo boys were not accepted for service because they could not speak English. Veterans came home with new ideas.

(page 259). "At last Navaho life had changed so much that the people had real use for school. But it was a hard time for the schools. The buses which had formerly served the day schools could not run because they had no gasoline. Some day schools were closed. At others, the children stayed all week and drove home with their parents on Friday. There was no Government money to build dormitories for them, since everything was needed for the war. In a few places, Navaho fathers worked at putting up simple buildings or even hogans, where the children could sleep. Navaho mothers took turns at staying for a week at a time cooking for the children and taking care of them. The plan did not work too well, for the older people had too much to do with their own homes and their war work. Still, they began to understand how important the schools were to them, and it had at last become clear that day schools were not yet adequate for a reservation of scattered population that moved seasonally with its sheep over a wide and rugged land. In February 1947, the Council passed a rule that schooling must be compulsory on the reservation. All children must go."

"Suppose the People had come to that conclusion in 1869, when the first little school was starting! Or even in 1893, when they wanted to kill the agent who was taking their children to boarding school! Perhaps by this time there would have been roads and towns on the reservation. Yet, perhaps not, for many causes must work together before a people feel it wise to change their ways. The Navaho now have moved slowly up from the days when they were a savage, warlike people, with no wish to be anything else. Step by step, they had become acquainted with the white man's world until they saw what it could give them and how they must arrange to use these gifts."

NAU
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U55n

Underhill, Ruth M. The Navajos. Norman, Oklahoma: University of Oklahoma Press, 1967.

"Six or seven hundred years ago, there were no Navajos." Ruth Underhill begins with the ancestors of the Navajo and writes the colorful history of these adaptable people almost to the present. She has rewritten the chapter, "Fourth Beginning," to bring the story of the Navajo to 1967.

Chapter 15, "Learning Paper," is a history of the Navajo people and the schools. Reasons for their resistance to education are given.

(page 211). "The first faint stir in the school world was apparent, yet it was faint indeed. As late as 1901, the agent had to report 'the feeling and disposition of camp Indians towards school is not very encouraging.' Why should it have been? The matter-of-fact Navajos were not very likely to want school until their life had become such that school could be useful." "In fact," complained the agent, "parents seem to think they are conferring a great favor on the whites by bringing their children to school and they ought to be compensated."

(page 262). "The people may be only partially convinced that good health demands a change of so many habits that have served them for centuries. On the subject of education, however, they are not only convinced, they are dedicated. World War II opened Navajo eyes to the fact that many of the white man's good things could be earned only with education. Immediately there went up from the Reservation a cry that was unanimous and insistent: 'give us more schools.'"

U. S. Congress, Senate Committee on Labor and Public Welfare, Subcommittee on Indian Education, *Indian Education*, 1969, Part 1 and 2. Hearings on Policy, Organization, and Administration and New Legislation, 91st Congress, 1st Session, 1969.

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Vogt, Evon Z. "Navaho," Perspectives in American Indian Culture Change. Edited by Edward H. Spicer. Chicago: University of Chicago Press, 1961. pp. 278-336.

Navajo history and culture are described from earliest times to the present. The ancestors of the Navajo probably arrived on the North American Continent 3000 years ago, began their migration to the Southwest about a thousand years ago, and began to live in the Southwest at around the time Columbus visited the New World. Interaction and reaction of the Navajo with other groups of people in the past and to present times seems consistently to show that the Navajo take what they find useful from other cultures and adapt these things and ideas to their way of life. Any attempts at directed change in Navajo culture have been of short duration. Only when the Navajo finds practicality in change, will be desire it.

(page 316). "The Navahos willingly accepted the rations, seeds, sheep and tools that were issued; they were quite unwilling to send their children to school. When, for example, the Indian Bureau passed a compulsory school regulation in 1887, the Navahos resisted strongly, even to the point of violence at Round Rock (Left-handed Mexican Clansman 1952). Between 1900 and 1930, boarding schools and mission schools were added; and during the Collier administration of the 1930's, the day schools were established. But it is significant that it was not until the years following World War II that Navaho public opinion shifted to become predominantly in favor of schools, and Navahos began to demand schooling for their children."

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Williams, James R. "Tribal Education of the Hopi Indian Child." Unpublished Master's thesis, Arizona State College, Flagstaff, Arizona, 1948.

A history of the Hopi and a description of customs and culture is given. How the Hopi child is trained through ceremony and religious observance, what members of the family and tribe are responsible for this training, and methods used for keeping the child on the Hopi way of life are described. Hopi songs, with accompanying stories, have been transcribed.

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Young, Robert W. The Role of the Navajo in the Southwestern Drama. Gallup, New Mexico: The Gallup Independent, 1968.

Robert Young, linguist, anthropologist, and historian, has woven a brilliant, living tapestry of the history of the Navajo from earliest beginnings to the present.

First schools for the Navajos, the reactions of the people, the gradual acceptance of education, and finally, the conviction that education is the "key to the future," are described in detail.

NAU
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Young, Robert W., and Morgan, William. Trouble at Round Rock. Phoenix, Arizona: Department of the Interior, Bureau of Indian Affairs, Branch of Education, Phoenix Indian School Print Shop, n.d.

This is an account of a fight at Round Rock between Black Horse, a powerful Navajo leader, and the Indian agent, Dana L. Shipley, who had tried to put the Navajo children in school, as described by several people who were present during the confrontation in 1892. Both sides of the story are contained in this small book which was second in the Navajo Historical Series. Agent Shipley's letters describing the event, Left-Handed Mexican Clansman, Howard Gorman, and the nephew of Former Big Man, who were children at that time and were planning to attend school, record the varying reactions of the Navajo people involved.

On page 35, the nephew of Former Big Man says, "But now education is, without doubt, the right thing. So, go on children. Go to school. Study hard. In the future you will be helped by it."

NAU
370.196
Z78e

Zintz, Miles V. Education Across Cultures. Dubuque, Iowa: Kendall Hunt Publishing Company, 1969.

This is an excellent guide for educating minority group, bilingual children. Historical backgrounds, beliefs and values, family patterns, environments and cultures of the Navajo, Hopi and other groups, should help the teacher to understand and plan for cultural differences. Many suggestions are given to better teach Indian children.

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